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REVIEW.

"A candid Examination of certain Doctrines laid down and contended for by the friends of Sabbath Mails; or a brief inquiry into the religious character, obligations and powers of the government of the United States, the rights and privileges of our citizens, the tendency of the christian religion, and the danger to be apprehended from the prevalence of infidelity: By the Spirit of Seventy-Six." Ithaca, 1829.

(*Continued.*)

We had at first intended to give only an abstract of the pamphlet, with such extracts and accompanying remarks as might convey a general idea of the writer's views of the subject before us. But the importance of the subject requires something more; and for the present, at least, we shall proceed with the pamphlet in course, and without abridgment.

CHAPTER III.

Examination of the second article of the New System, or an inquiry into the obligation of the government to obey the word of God.

By looking at Mr. Johnson's report in the Senate of the United States, we shall perceive that the committee have adopted the sentiment, that our government *has no right to know what the law of* GOD *is, or what religion is true, and what false.* This report, in addition to the three thousand copies which were sent out by the Senate, has been published in nearly every newspaper in the United States, and has been highly commended and approved by very many, if not a majority of our political editors. Let us examine this article, then, and see if it is indeed true.

Chancellor Kent, in his invaluable "*Commentary on American Law*," says, "We have the authority of all the lawyers of antiquity, as well as of some of the first masters in the modern school of public law, for placing the moral obligation of nations and individuals upon the same ground, and for considering individual and national morality as parts of the same system."—(*Kent's Com. page* 3.)

This doctrine is dictated by common sense, and results from the nature of things. Nations being in their political character moral persons, must be the subjects of moral government; but if the subjects of moral government, they must be amenable to the *moral Governor of the Universe*, and be bound by the same moral code which governs the private citizen.

We may fearlessly affirm, that no government ever existed in any part of the civilised world, which did not acknowledge the authority of religion.

Great-Britain, (the nation from which we are descended), has ingrafted her constitution and laws upon the holy scriptures, and considered their authority paramount to all human enactments.

But we are here again met with the objection, that "our government forms an exception to the general principle." "It is free from religious *tests and establishments*, and conseqently is not bound by the christian religion."

It is true that we have no *religious tests* or *religious establishments;* but this does not prove that we have cast off the authority of the bible. The religious establishments of England, were the mere political regulations of that government, and we had a right, when we cast off the authority of the crown, to get rid of that feature of royalty. But let it be remembered, that the obligation of our government to obey the laws of God does not arise from the decree of an earthly potentate, but from the mandate of the GOVERNOR *of the Universe.* JEHOVAH, in the second Psalm, as the King of Kings, calls upon the judges or rulers of the earth, not only to "*serve the* LORD *with fear*," but to "*kiss the Son*," or embrace and acknowledge the SAVIOUR, "lest they perish from the way, when his wrath is kindled but a little." Now who will dare contend that this command of the Almighty is not binding upon the government of these United States? or who will be hardy enough to adopt the language of the heathen as recorded in this Psalm, and say respecting the LORD and respecting his ANOINTED, "*Let us break their bands, and cast away their cords from us?*"

Such is the language of those *reckless* men, who would persuade the nation that our government is not bound by the word of God; but such was not the language of our pious forefathers; and such, I trust, is not yet the language of the great body of the American people.

I have shewn, in a former chapter, that we were bound to conclude, from the known character of our progenitors, and from the era adopted in dating the constitution, that it was their intention, when they founded the government, to establish a christian republic. I will now go farther, and say, that the provisions of the constitution support this conclusion. That instrument expressly guaranties to every citizen *the free exercise of his religion.* Now can we for a moment suppose, that the framers of the constitution intended, by this guaranty, to give Mahomedans and Hindoos the free exercise of their religion in this country? Every one who is acquainted with the religion of these nations, must know, that the free exercise of their religion is incompatible, not only with the principles of civil liberty, but with civilisation itself. All the abominable principles of tyranny which characterises the government of the Turks, form a part of the religion of the koran; and all the bloody and obscene rites which degrade the Hindoos, are enjoined in their sacred books. To give a Hindoo the free exercise of his religion, you must suffer him to burn the widow of his deceased friend upon the funeral pile of her husband, and to sacrifice his smiling babe to his favourite idol. But if we do not give the constitution a construction which will embrace all religions, we must restrict it to the christian religion, and conclude that the men who formed our government meant to acknowledge the authority of the christian system.

What is there, then, in the peculiar circumstances of our nation, or in the nature of our public institutions, which can absolve our government from its moral obligation to Jehovah?

[*To be continued.*]

COMMUNICATIONS.

For the Western Recorder.

SKETCHES FROM REAL LIFE.—No. III.

The life of the late Mrs. ——, of ——, affords a solemn admonition of the danger of striving against the operations of the Spirit of God. I first saw her three years ago, when she was about fifty years of age. She then appeared to be hardened in impenitence. A single kind inquiry as to the welfare of her soul, gave her such offence, that a future opportunity for conversation was not to be obtained for months together, tho' she occasionally came within my sight. Such is the madness of the human heart. Every inquiry as to earthly things will be met with gratitude. Ask about riches, or honours, or health, or amusement, or any thing that relates to the beggarly elements of this transitory, perishing world, and you will receive an answer of kindness. But inquire for a title to the treasures which are exhaustless and infinite; inquire for the hope which maketh not ashamed, which endureth, and is full of immortality, and you have committed an offence which cannot be forgiven.

My first interview with Mrs. ——, was in the winter of 1826. In the summer following her health declined; she had frequent turns of bleeding at the lungs, which terminated in consumption. When she saw that death was inevitable, and not far distant, she sent for me, in great distress of mind. This interview I shall never forget while memory retains its office. "O," said she, "I *must die! I must die!* I am not *ready*, am not *willing* to die..... When I was young, (she added), I lived where there was a revival of religion, and my mind was arrested; but I was not ready to seek salvation, and my convictions subsided. When I was about thirty years old, my mind was a second time impressed; but having a family, I was too much engrossed with the cares of this world, to think seriously about the concerns of the future; and again the Spirit left me. About seven years ago, I was called a third time; but again refused, and now it is all too late. O, do pray for me." It was a moment of unspeakable solemnity. An aged person, who had thrice refused the special call of mercy, was about to leave the world in a state of impenitence and despair. I ponred out my heart in tender supplication. But O, the justice of God seemed to blaze around me, as I commended her case to him with unusual earnestness and sympathy of soul. To say I had faith to believe that her soul would be saved, I cannot; for the Spirit will not always strive with man. I urged upon her the importance of immediate repentance, and left the room for the last time. I then lived thirty miles distant. But the next time I visited the place, I learned that she survived a few restless days, and died without hope. Then, with an aching heart, I remembered the declaration—"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Reader, have you ever grieved away the influences of the Holy Spirit? And do you expect they will ever return to you? Your's, C. L. A.

For the Western Recorder.

A DIALOGUE BETWEEN TWO RESPECTABLE FARMERS—MR. E. AND MR. H.

SCENE I.

Saturday Morning, in Mr. H.'s house.

E. Neighbour H. how is it that you always get to meeting in good season on the Sabbath, while I who strive hard to be punctual, seldom get there till near the close of the morning prayer?

H. I cannot tell. We live about equal distance from church; and I never find any difficulty in taking my seat before the bell has done tolling for the minister. But perhaps you do not *begin* the Sabbath as *early* as you ought.

E. There may be something in that, I confess; but we all get so weary when Saturday night comes, that we can't well help sleeping a little later than usual, Sunday mornings. Besides, you know the Sabbath is called a day of rest, and one wants to get sleep enough, so as not to be dozing in meeting time.

H. Late rising on Sabbath morning, then, may be a secondary cause. Let us begin at the root of the mischief. The question is, *why* are you and your family always worn down with fatigue on Saturday evening? If you will answer this question, and then tell me your method of managing on Sabbath mornings, I will tell you my method; and it may be we shall thus find out where the difficulty lies.

E. Well, then, you know I and my family work hard all the week; and Saturday evening, in spite of all we can do, *our work will hang on later than ever.* So we go to bed quite late, and of course sleep till some time after sun-rise on Sunday morning. Then comes a multitude of things to be done. The cows must be milked, and driven away to the *farther* pasture, which I always keep for them till Sunday morning; for we have so much to do other mornings, that we can't find time to take them off so far. Then the sheep, you know, must have some salt as often as once a week, and *that extra chore* always comes on Sunday morning. Then the horse is to be taken up out of the *great* pasture, and he is commonly quite troublesome, compelling me and the boys to chase him for an hour together. Next a half dozen pairs of boots and shoes must be brushed; then a garment is found to need a few stitches; then some strap or buckle belonging to the horse harness must be mended, just to hinder us. After all this trouble, we get into the carriage, and just as we are ready to set off, we find a hymn book is left behind; then a sabbath school book is missing; then a pocket handkerchief, umbrella, or some such article, must be provided. So it generally takes us about ten or fifteen minutes to get fairly started, after we leave the house. You know the rest of it. We drive as fast as we can, and get to meeting when it is about half out, all in a flutter, hardly fit to hear or understand any thing till afternoon.

H. Why, neighbour E. you exert yourself much more than I do, to get to meeting. But I endeavour so to plan my business as to have it entirely out of the way, at an early hour on Saturday evening. My wife and I make all the preparations for the Sabbath, that can be made, before we retire to rest. Quite early in the evening, we call our family together, read a portion of scripture, confess our transgressions before a forgiving God, and implore his presence and blessing upon the ensuing solemnities. Then all retire quietly to rest. Sabbath morning we are up betimes; do no *extra* work; but dispatch things which must be done, in the shortest and most convenient manner possible. We dress for meeting in such good season, that we find time to sit down and read a sermon from the "National Preacher," or some cheering missionary intelligence from the religious newspaper or the Missionary Herald. Then we are enabled to proceed deliberately, contemplatively and prayerfully, to the house of God; and are ready to join in the exercises of public worship even before our minister is ready.

E. Well, I see plainly, that your's is the better course. 'Tis true, it may be rather hard for me to lay aside old habits; but I will try. I will begin this day to see that things are in readiness for the Sabbath.

H. I rejoice to hear this resolve, and I trust you will not fail to put it into practice.

E. I shall try. Good morning, sir.

SCENE II.

Monday Morning.—(The two Neighbours meet in the road.)

E. Well, you see my resolve *was* put in practice. I believe I was at meeting yesterday in as good season as any of you.

H. Yes; and I can assure you that the sight rejoiced my heart.

E. I am now much grieved in view of what I have lost. How many precious hours of enjoyment have passed away, never to be recalled—hours, which might have been blessed to me and my family, had I been only careful to prepare for the Sabbath in due season. My little Jane, who you know is quite fond of singing, exclaimed, "Why Pa, I did'nt know that they ever sung but *once* in the forenoon." My wife could not help remarking, how good it seemed to hear the minister beseech God to assist him in the duties before him, and to bless his dear congregation, and prepare them to hear the word. She had not had the privilege of joining in those delightful exercises these six years. I wish all our congregation, and of every other, who are late comers at meeting, to remember with me, that they may remedy this evil, if they will only begin early to prepare for the Sabbath on Saturday evening, rise early on Sabbath morning, and not suffer a combination of little things unnecessarily to hinder them.

Your's, &c. JUVENIS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XIII.

There is but a single treaty more in this long chain of negociations. It was executed on the 29th of February, 1819, by John C. Calhoun, then Secretary of War, for the United States, and by twelve Cherokee commissioners. It may be called

The fourth Treaty of Washington; or the sixteenth and last National Compact between the United States and the Cherokees.

The preamble states, that "the greater part of the Cherokee nation have expressed an earnest desire to remain on this side of the Mississippi," and that they are desirous to commence those measures which they deem necessary to the civilisation and preservation of their nation;" they therefore offer to cede to the United States a tract of country at least as extensive as the United States will be entitled to, according to the provisions of the preceding treaty.

ART. 1. The Cherokee nation cedes to the United States all its lands, lying north and east of the following line. [By this boundary considerable tracts of land were ceded, which fell under the jurisdiction of Alabama, Tennessee and Georgia. There was a reservation of about 100,000 acres lying without the new boundary, for a school fund for the Cherokees.]

The cession in this article to be in full satisfaction for the lands on the Arkansas, given by the United States, in the next preceding treaty.

ART. 2. The United States to pay for improvements on the ceded territory; and to allow a reservation of 640 acres to each head of a family, who wishes to remain, and become a citizen of the United States.

ART. 3. A reservation of 640 acres to each of 31 persons mentioned by name, "all of whom are believed to be persons of industry, and capable of managing their property with discretion." There were also eight other reservations of 640 acres to each of eight other persons designated.

ART. 4. The land reserved for a school fund to be sold, in the same manner as the public lands of the United States, and the proceeds vested by the President of the United States; the annual income to be applied "to diffuse the benefits of education among the *Cherokee nation on this side of the Mississippi.*"

ART. 5. Boundaries to be run as prescribed in former treaties. Intruders from the white settlements to be removed by the United States, and proceeded against according to a law of Congress, which was enacted March 30, 1802.

ART. 6. Two thirds of the annuities to the Cherokees on the east, and one third to those on the west of the Mississippi.

ART. 7. The citizens of the United States not to enter upon the ceded lands, before January 1, 1820.

ART. 8. This treaty to be binding when ratified.

The treaty was ratified by President Monroe and the Senate.

The preamble of this last treaty admits that the Cherokees, as a body, wished to remain on their ancient territory, with a view to their national preservation. The treaty was therefore avowedly made with the same view. This is perfectly manifest from the words of the document; and I feel warranted in saying that the Cherokee chiefs, (who consented to the cessions of the first article with great reluctance), were positively and solemnly assurred, that the government of the United States did not intend to ask them to sell any more land. This is implied, indeed, in the preamble, which, after recognising the desire of the Cherokees to remain and become civilised, adds, in effect, that the cession now made was so extensive, as not to require any future cession.

To about forty individuals specific reservations are made by the third article, on the alledged ground, that they were "*persons of industry, capable of managing their property with discretion.*"

A very small portion of the Cherokee population resided upon the land ceded; yet from this small portion, (excluding, also, those who wished to emigrate from the ceded district to the Arkansas), about forty heads of families were selected, ten years ago, as possessing the character above described. It is incontrovertible that the Cherokee nation has been improving to the present day.

The number of industrious persons has been greatly increased, as could easily be shown by an induction of particulars, if my limits would allow. The words of the treaty are not more plain, therefore, nor its principles more just, than its spirit is humane and benevolent.

The fourth article looks directly at the permanent residence of the Cherokees on the territory of their fathers. The lands reserved for a school fund have not yet been sold; but, when the treaty was signed, it was supposed they would sell for a great sum of money. Similar lands, not far distant, had been sold by the United States at auction, a year or two before, at very great prices. The principal tract reserved lies on the Tennessee, and, as was thought, would produce so large a capital, that the interest would afford the means of education to all the children of the Cherokees. What is to be done with this sum? The treaty says, the President of the United States shall vest it as a permanent fund; and that the annual income is to be applied "to diffuse the benefits of education among *the Cherokee nation on this side of the Mississippi.*" Here is a permanent fund for a specific object; and that object implies the permanent existence of the Cherokee nation eastward of the Mississippi.

But the provision of the fifth article is more remarkable still. It would seem as if every contrivance was used, which ingenuity could devise, for the purpose of binding the faith and constancy of the United States to a just and honourable course with the Cherokees. The integrity of their territory had been guarantied by treaty. Rigorous laws had been enacted for the punishment of intruders. These laws had been executed. But the time might come when these laws should be repealed; and when Congress should, by a feeble system of legislation, leave the Cherokees defenceless. In order to guard against this species of bad faith, a stipulation is here inserted, by which a certain law of the United States, so far as it relates to the intrusion of whites upon Indian lands, is made a part of the treaty. This law, therefore, as it respects the Cherokees, cannot be repealed by Congress. It is to be considered in just the same light, as if all those parts of it, which relate to intruders, had been literally copied into the treaty. Let us then look at some of its provisions.

By the law of March 30, 1802, it is enacted, (sec. 2), that if 'any citizen of the United States shall cross over, or go within the boundary line, between the United States and the Indians, to hunt, or in any wise destroy the game; or shall drive horses, or cattle, to range on any lands allotted or secured, by treaty with the United States, to any Indian tribes, he shall forfeit a sum, not exceeding $100, or be imprisoned not exceeding six months.'

By section fifth, it is enacted, 'that if any citizen shall make a settlement on any lands belonging, or secured, or granted, by treaty with the United States, to any Indian tribe, or shall survey, *or attempt to survey*, such lands, or *designate any of the boundaries by marking trees, or otherwise*, such offender shall forfeit a sum not exceeding $1,000, and suffer imprisonment not exceeding twelve months.' In the same section, the President is armed with full power to take such measures, and to employ such military force, as he shall judge necessary to remove from Indian lands any person who should "*attempt to make a settlement thereon.*"

There are other provisions in the act, all tending to the protection of the Indians, and to the preservation of their territory inviolate. This general law is now in force, in regard to all the Indians, whose land is secured to them by treaty; and in regard to the Cherokees, let me say again, *Congress cannot repeal it;* for it is incorporated into a solemn national compact, which cannot be altered, or annulled, without the consent of both parties.

Within a few months past, a train of surveyors, professing to act under the authority of Georgia, have made an irruption into the Cherokee nation, to the great annoyance and alarm of the peaceable inhabitants. These agents of Georgia have not only *attempted* to survey, but have actually surveyed, what they call an old Creek boundary, which they have doubtless designated by marking trees and otherwise. Thus they have done the very thing which is forbidden by the fifth section above quoted, under a penalty of $1,000 and twelve months imprisonment. Even if the people of Georgia were right, as to the Creek boundary, they are not the proper persons to ascertain the fact. Several treaties between the United States and the Cherokees provide, that boundaries shall be ascertained by commissioners appointed by the United States, accompanied by commissioners appointed by the Cherokee nation. Can any good reason be assigned, then, why the President should not direct a prosecution to be commenced against these offenders, who have trampled on a law, which is of vital importance to sustain the plighted faith of the nation.

It is said that the United States can make no treaty with Indians living within the limits of a state; that is, within the limits of what appears, *by the map*, to be one of the U. States. I beg leave to make a distinction between a state, and the map of a state; not having yet seen it proved, that the engraver of a map has the power of disinheriting a whole people, and delivering their property into the hands of others. What did the men who formed the federal constitution, think of the extent of the treaty making power? This is, I think, a pertinent question, and admits of a decisive answer. In the first law of Congress, on the subject of intercourse with the Indians, which was enacted under our present form of government, the fourth section reads as follows:—

"That no sale of lands made by any Indians, or any nation of Indians, within the United States, shall be valid to any person, or persons, *or to any state*, whether having the right of pre-emption to such lands or not, unless the same shall be made and duly executed *at some public treaty, held under the authority of the United States.*" [Judge Story's edition of United States Laws, p. 109.]

This act was approved, July 22, 1790; only sixteen days before the execution of the Creek treaty, in the city of New-York, which was described in my fourth number. The leading members of Congress had been leading members of the Convention, that formed the federal constitution. Their exposition of that instrument will not be controverted by any considerate writer, or speaker; and their decision, in the section just quoted, is as positive and peremptory, as can well be imagined. The same provision was continued in subsequent laws, and is found, in the law of March 30, 1802, in these words:—

"*And be it further enacted*, That no purchase, grant, lease, or other conveyance of lands, or of any title or claim thereto, from any Indian, or nation, or tribe of Indians, within the bounds of the United States, shall be of any validity, in law or equity, unless the same be made by treaty or convention, entered into pursuant to the constitution: and it shall be a misdemeanor in any person, not employed under the authority of the United States, to negociate such treaty or convention, directly or indirectly, or treat with any such Indian nation, or tribe of Indians, for the title or purchase of any lands by them held or claimed; punishable by fine, not exceeding one thousand dollars, and imprisonment, not exceeding twelve months."

Then follows a proviso, that an agent from a state may be present, and propose terms, when commissioners of the United States are treating with the Indians.

In accordance with the constitution, and with the express provisions of these national laws, it has been the universal practice to obtain cessions of Indian lands through the medium of treaties, made under the authority of the United States. No fewer than nine of these treaties have been duly formed and ratified, in regard to small reservations of Indian territory, in the single state of New-York. That great and powerful state has never yet complained that its rights, "as a sovereign and independent state," are in any way endangered or abridged, by a faithful adherence to the letter and spirit of the federal constitution.

Thus, Messrs. Editors, I have gone thro' the long list of treaties which our country has made with the Cherokees, and which have received the highest sanction of the legislative and executive branches of our government; and which, no doubt, will receive the sanction of the judiciary, whenever regularly brought before it. The judges of the supreme court of the United States long since declared, incidentally, that the United States are bound by treaties to the Indians. Mr. Justice Johnson said, nineteen years ago, (6 Cranch, p. 147), "innumerable treaties formed with them, [the Indians], acknowledge them *to be an independent people;* and the uniform practice of acknowledging their right of soil, and restraining all persons *from encroaching upon their territory*, makes it unnecessary to insist upon their right o. soil." Chief Justice Marshall said, that the Indian title "is certainly to be respected by all courts, until it be *legitimately extinguished.*" This is enough for the perfect defence of the Cherokees, till they voluntarily surrender their country; this being the only way in which their title can be *legitimately* extinguished, so long as treaties are the supreme law of the land.

WILLIAM PENN.

From the American S. S. Magazine.

NEW SYSTEM OF TEACHING.

We are not aware that any particular statement has been presented to the readers of our Magazine, of a system practised by Mr. *James Gall*, of *Edinburgh*, who has been favourably known in connexion with the efforts to instruct the blind, in the arts of reading and writing. Mr. G.'s system is said to have been successfully adopted in the instruction of adults, as a branch of prison discipline, and we are quite sure that *any* mode of teaching must be peculiarly valuable, which facilitates the acquisition of knowledge by adults; so difficult is it to bring their neglected faculties into exercise.

Mr. G.'s is called "*the Lesson System;*" and although there are grades, and departments, and considerable artificial arrangement attending it, we shall only, and very concisely, state the process and results of an experiment, made some months since at *Aberdeen*, in *Scotland.*

Three highly respectable clergymen of that place, collected the children of various schools, formed from the general population of that city, and examined them, on two several days, individually, familiarly, and apart from each other, with a view to ascertain, precisely, the degree of their religious knowledge on three points; considering this the best criterion by which to judge of their understanding on other less important points in the gospel scheme of salvation. 1. Our connexion, as sinners, with Adam. 2. Our connexion with Christ, as a Saviour. And 3. The means by which we can become interested in salvation by Christ. After the closest and most judicious examination, the result in each case was minuted; distinguishing those points which they understood from those they did not understand, and from this list, twenty-two were selected who were marked as entirely ignorant on all the points on which they were examined; and from these twenty-two, ten were taken as subjects of the experiment; with whose capacities, attainments, and condition in life, Mr. G. was totally unacquainted. These children Mr. G. took under his instruction, two hours every day, for eight successive days; and his instruction was given from day to day in the church, publicly, in presence of parents and teachers, and all others who chose to attend. On the 14th of July, 1828, a public meeting of the professors, clergymen, teachers, and others, was held, the Rev. President of *King's College* being in the chair; on which occasion Mr. G. was to exhibit the result of his labour. Sixteen doctrines were prepared, in which the children had been taught.

After being examined generally and satisfactorily on these, they were examined on the old testament history, from the account of the death of Moses, downwards to that of the revolt of the ten tribes in the reign of Rehoboam. Here they distinctly stated and described all the leading circumstances of the narrative comprised in the "first step," whose brief but comprehensive outline they appeared, in various instances, to have filled up at home, by reading in their bibles the corresponding chapters. From the various incidents in the sacred record, with which they had thus been brought so closely into contact, they drew, as they proceeded, a variety of practical lessons, evincing that they clearly perceived, not only the nature and qualities of the actions, whether good or evil, of the persons there set before them, but the use that ought to be made of such descriptions of character, as examples or warnings, intended for application to the ordinary business of life.

They were next examined, in the same way, on several sections of the new testament, from which they had also learned to point out the practical lessons, so important and necessary for the regulation of the heart and life. The meeting was surprised at the minute and accurate acquaintance which they displayed with the multiplicity of objects presented to them; at the great extent of the record over which they had travelled;

and at the facility with which they seemed to draw useful lessons from almost every occurrence mentioned in the passages which they had read. But the most important parts of the exercise—that which showed more particularly the great value of this system, and with which the meeting were especially struck—was the appropriate application of the lessons from scripture, which they had previously drawn. They were desired to suppose themselves placed in a great variety of situations, and were asked how they ought to conduct themselves in each of these. A few examples may be given, though it is quite impossible to do justice to the subject. A boy, for instance, was asked, "If your parents should become infirm and poor, how ought you to act towards them?" "I ought, replied the boy, "to work and help them." And being asked, "Whence he drew this lesson?" he referred to the conduct of Ruth, who supported Naomi and herself by gleaning in the fields. A girl was asked, "If your mother were busy, and had more to do in the family than she could easily accomplish, what ought you to do?" Her answer was, "I ought to give her assistance;" and she referred to the conduct of Saul, in assisting his father to recover the asses which were lost; and to that of David, in feeding his father's sheep, when his brothers were at the wars. A *little boy* was asked, "If your parents were too indulgent, and seemed to give you all your own will, what ought you to do?" "I ought not to take it," replied the boy very readily; and added, that it was taking his own will that caused the ruin of the prodigal son. Another boy being asked, "If you should become rich, what would be your duty to the poor?" answered, "I ought to be good to the poor; but it would be better to give them work than to give them money; for Boaz did not give Ruth grain, but bade his reapers to let some fall, that she might get it by her own industry."

They were next examined on biography, the Life of the late Rev. John Newton being chosen for that purpose; from whose history they also drew some very useful practical lessons, and seemed very desirous of enlarging, but had to be restrained, as the time would not permit.

They were next interrogated scientifically, as to the production, the nature, the properties of several familiar objects, with the view of showing how admirably calculated the lesson system is for furnishing the young with a knowledge of natural science and of the arts. One of their little companions being raised before them on a bench, they described every part of his dress, from the bonnet downwards, detailing every process and stage of the manufacture. The bonnet, which was put on his head for the purpose, the coat, the silk handkerchief, the cotton vest, were all traced respectively from the sheep, the egg of the silk-worm, and the cotton-pod. The buttons, which were of brass, were stated to be a composition of copper and zinc, which were separately and scientifically described, with the reasons assigned (as good as could be given) for their admixture, in the composition of brass.—Here they also found no want either of capacity or materials for practical lessons. A boy, after describing copper as possessing poisonous qualities, and stating that cooking utensils, as well as money, were made of it, was asked what practical lessons he could draw from these circumstances, replied, that no person should put half-pence in his mouth; and that people should take care to keep clean pans and kettles. A lady's parasol and a gentleman's watch were described in the same manner. The ivory knob, the brass crampet, the bamboo, the whalebone, the silk, were no sooner adverted to, than they were scientifically described.

After explaining the nature and properties of coal-gas, one of the boys stated to the meeting, that since the commencement of his experiment, he had himself attempted, and succeeded in making gas-light by means of a tobacco pipe; his method of doing which he also described.

From the Boston Recorder.

FRUIT IN OLD AGE.

The name of George Burder is familiar to American Christians, as the writer of "Village Sermons," and an ardent friend of missions. He is now in the decline of life, and must soon "put off his his tabernacle" and terminate his labours for the church. We take pleasure in publishing the annexed short letter, lately received from him by a clergyman in this vicinity. It does not contain much religious intelligence; but is valuable, as showing the continued efforts in the cause of truth of this eminent man, and the warmth of his heart in the cause of benevolence, even when the chills of age are upon him. The small book which is mentioned in the letter is before us; and we take the liberty to transcribe the titles of the twelve sermons, and refer to their texts.—"The Infirmities of Age," Eccl. xii, 1.—Christian Patience, Heb. x, 36. Penitent Reflections, Gen. xli. 9. Grateful Reflections, Ps. ciii, 2. The Conversion of Manasseh, 2 Chron. xxxiii, 12, 13. The Duties of the Aged, Tit. ii, 2. Doubts and Fears Reproved, Isa. xl, 27—31. The Vanity of the World, Eccl. i, 2. The Righteous not forsaken, Ps. lxxi, 9. The Aged Pilgrim, Gen. xlvii, 8, 9. Peace in Death; or Simeon's Song, Luke ii, 29, 30. The Christian's Last Prayer, Acts vii, 59. We perceive by the title-page, that besides this work and the Village Sermons, Mr. B. has written "Sea Sermons," and No. 1 to 24, "Cottage Sermons," all of which are calculated for distribution as tracts, among those who are destitute of books and preaching. Might not these tracts, or others like them, better adapted to American readers, be added to the list of the Am. Tract Society, with great advantage to the cause of religion?

"*London, July* 14, 1829.

"DEAR SIR—As a proof that I do not forget you, I send, and beg your acceptance of a copy of twelve plain and short sermons for poor aged people, which I was induced to compose for the Religious Tract Society; there being nothing sufficiently plain and cheap for the poorer sort of people. It is probably my last effort of this kind, as I have entered upon my 78th year, and am nearly blind. I am now "looking for the mercy of our Lord Jesus Christ unto eternal life;" not expecting long continuance here, or ability to continue, as I now do, to preach once every Sabbath.

"I know not whether you have seen the Cottage Sermons, which I also send. 166,000 single sermons of Vol. I, were sold the first year.

"Let us do all the good we can; work while it is day; the *night* cometh. May your's be distant, and a long life of labour be crowned with abundant success. My respects to your good lady.

"I have reason to be thankful that my son's church at Hackney flourishes greatly.

"I am, dear Sir, your affectionate friend,

"GEO. BURDER."

TEMPERANCE.

For the Western Recorder.

MR. EDITOR—On the 17th inst. a building, 24 by 48, was raised at Camden, Oneida county, for I. Southworth, Esq. without the aid of brandy, rum, gin, whiskey, or any of their pernicious associates. The whole company left the ground before sunset, sober and sound; no accident, too frequent on such occasions, happened to interrupt the business.

I beg leave, however, on this occasion, to make a passing remark, and leave it to the consideration of members of temperance societies. I was informed that a temperance society had been formed in the same town, and that but three of its members attended the above mentioned raising, although many of them resided immediately in that vicinity. Would it not tend to promote the object of the society, if its members should make it a point of duty to give their personal attendance at such times? A SPECTATOR.

Camden, Oct. 17, 1829.

From the Cincinnati Christian Journal.

FACTS.

It is a fact, that according to the lowest estimate, 56,000,000 gallons of ardent spirits are consumed annually in the United States.

It is a fact, that this occasions a certain pecuniary loss to the country of 120,000,000 dollars.

It is a fact, that intemperance is the cause of three-fourths of all the pauperism in the land.

It is a fact, that three-fourths of all the crime in our country, is the result of intemperance.

It is a fact, that the habitual and occasional drunkards in this country, amount to 500,000.

It is a fact, that more than one million of the relatives of these drunkards, in consequence of this connexion, are rendered indescribably wretched.

It is a fact, that 40,000 persons die annually of intemperance, in the United States.

It is a fact, that unless success should attend the present efforts, 4,000,000 of our population will probably die drunkards.—And it is a fact, that drunkards shall not inherit the kingdom of God. 1 Cor. vi, 10.

It is a fact, that a man who does not wholly abstain from the use of spirits, has no security against becoming one of the number.

It is a fact, that ardent spirits are never necessary, but always hurtful to persons in health. So say the most eminent physicians. So says every *temperate* man.

It is a fact, that the cases of sickness are very rare, for which a *temperate* physician would recommend ardent spirits.

It is a fact, that spirits are no security against cold or heat, wind or storm. To the weary they bring no refreshment. To the hungry they hasten the ravages of starvation. They render the body more susceptible of attacks from contagious disorders, and increase their malignancy and incurableness, when fairly seated.

It is a fact, that intellect, and youth, and manhood, and beauty, perish before their blasting influence; because they make wise men fools, savages of the gentle, and beasts of the respectable and decent.

It is a fact, that the habitual drinker of spirits hath woe, hath sorrow, hath contentions, hath babblings, hath wounds without cause, hath pangs keener than the serpent's bite, and painful as the adder's sting.

It is a fact, that the unutterable horrors of the Russian campaign, bear no comparison to the heart-rending misery, which is occasioned in these United States, every year, by the consumption of ardent spirits.

And yet it is a fact, that the multitudes employed in making and vending this detestable poison, are greater than the mightiest armies ever assembled by the monarchs of Europe, for the work of destruction.

And the fact, which is "worst of all, and most to be deplored," is, that with a knowledge of these and similar facts, hundreds and thousands who call themselves *temperate* men, not only drink this "liquid fire," but advocate the practice of drinking; still keep spirits in their houses, give them to their children, and insult their friends, by offering them strong drink, thereby supposing them in love with their own ruin, and are provoked beyond endurance if any efforts are made to render the practice disgraceful.

PERMANENT INFLUENCE OF TEMPERANCE SOCIETIES.

At a recent meeting for forming a Temperance Society, at Saratoga Springs, Judge Cowan, the chairman of the meeting, stated that he had joined a similar society in Saratoga county more than twenty years ago, the only one that he knew of at that time existing in the country. He thinks every person, who joined that society at that time, is now a temperate man, and that the members, when conversing with each other on the subject, very generally ascribe their present temperate habits to the stand of entire abstinence which they took at that time.

PREMIUM.

The editor of the Journal of Humanity is authorised, by a friend to the young men of our country, to give notice, that a premium of fifty dollars will be given for the best essay, addressed to the young men of our colleges and professional seminaries, dissuading them from the use of wine, spirits and tobacco; the essays to be examined and the premium awarded by Rev. Drs. Woods, Edwards, and Cornelius, of Andover; Dr. J. C. Warren, of Boston, and Professor Silliman, of Yale College, New-Haven. The essays must be sent, free of postage, to the editor of the Journal of Humanity, Andover, Mass. by the 1st of January, 1830; each essay to be accompanied with the name of the author under seal.

TEMPERANCE AT SEA.

A ship-master, out of Boston, writes to his owners, that he has no ardent spirits on board, except a small quantity to be used as medicine; and that his crew perform the duties of the ship uncommonly well, and without a murmur. He, consequently, recommends a similar experiment to all ship-masters.—*Pallad.*

INTELLIGENCE.

From the Missionary Herald.

MISSIONARY SEMINARY AT CEYLON.

Present Employment of the Members of the late Senior Class.—At the examination in September, 1828, sixteen students, including one from the second class, left the seminary, having gone through with the ordinary course of studies. Of these sixteen, nine were members of the mission church. Mr. Poor gives the following statement respecting the manner in which they are employed. It is inserted here for the information of those benvolent societies and individuals who have contributed for their support; and also to show what use can be made of well disposed and well educated natives, in promoting the objects of the mission, and benefitting their countrymen. All the influence which these young men can exert is net gain to the missionaries in their labours, and to the people; a gain which has resulted from the establishment of the mission. When the operations of the missions were commenced, there was no such class of young men, well educated, of good morals, and either able or disposed to disseminate useful knowledge, or elevate the character of their people. And there were no causes in operation adapted to produce such a class. Young men of this character will now, it may be hoped, be annually increasing in number, as successive classes leave the seminary, and thus the missionaries will, through their pupils, having now become their coadjutors, have a presence and agency in places, and to an extent, which could not be hoped for by means of their own personal labours.

The societies or individuals by whom these beneficiaries were supported are omitted, as it is presumed that the individuals to whom each particular charity has been extended will be recognised by the donors.

N. Niles, M. Whelpley, S. Worcester, J. Griswold, I. W. Putnam, and G. Dashel, are retained at this station, (Batticotta). Niles is employed in teaching the children of the mission families, and in a course of theological studies, with a class of church members who have recently left the seminary. Whelpley is employed as a physician and surgeon, having pursued the study under the care of Doct. Scudder for eight or ten years. He has a good degree of skill, and considerable practice in the country. The native doctors are greatly deficient. He is also pursuing theological studies, but is much interrupted by his medical practice. Dashel is employed as a schoolmaster, teaching the Tamul and English system of arithmetic, and Tamul grammar, to about twenty youths from our native free schools, several of whom are themselves schoolmasters. Worcester, Griswold, and Putnam, are employed as teachers in the seminary, and are also pursuing a second course of study.

E. Payson and M. B. Latimer are connected with the Tillipally station, as assistants to Mr. Spaulding; the former in Tamul and English writing and translation, and the latter in teaching the preparatory school.

C. A. Goodrich, J. B. Frazier, and J. B. Lawrence, are connected with the station at Oodooville; the first as a writer, the second as a teacher in the female school, and the last as a visitor of schools and reader among the people.

R. W. Bailey is employed a part of the time at Oodooville, and the remainder at Manepy, in teaching two schools, composed of a select number of boys, taken from the native free schools connected with those stations. Arithmetic and geography are the branches taught by him.

Thomas Spencer is employed as a teacher in the mission charity boarding-school, in connexion with the church missionaries in Nellore.

Eliphalet Steele is employed as a private teacher in an European family in Jaffnapatam, where he teaches ten children belonging to two families. He is also teaching a number of native children in the evening at his own house.

By request of Rev. D. Schreyvogel, missionary at Trichinopoly, in the service of the Society for propagating Christianity in Foreign Parts, Leopold Dober was sent to that station for the purpose of teaching a school in English, and of assisting in the mission. But scarcely had he entered upon his labours when he was removed by death. This is a mysterious and painful event. Dober possessed many qualifications for usefulness among his countrymen, and was one of the very few who have sufficient enterprise to leave their native land and engage in what is considered here as a *foreign service*. It was hoped that he would be the forerunner of many who would be educated at this seminary and sent to the continent. We still indulge this hope; but it is evident that Dober's early removal will long deter many from imitating his example in leaving his native land. Our consolation is the same in this, as in all occurrences of a similar nature, that the Lord doeth all things well.

From the Journal of Commerce.

POPERY IN FRANCE.

The new Pope, on his installation, issued a bull, according to usage, addressed to the catholic church; but in his communication with France, he accompanied it with a circular sent to the archbishops and bishops of France. This bull, and this letter, worthy of the dark ages, repeated the anathemas against every religious sect which the spread of knowledge has established, condemning every liberal institution, and expressing a hatred of constitutional and popular government. The French ministry could not authorise the publication of this bull, except with the usual reserve of protesting against whatever it contained hostile to the Gallican church, and contrary to the laws of the state. As to the letter, which was more violent than the bull, they could not permit its publication and circulation; and the council of state, as well as the ministry, condemned it in the strongest terms. This conduct, on the part of the French government, excited the anger of the high church party; who, infuriated, sought the King, and represented to him that such conduct was an attack upon religion itself, and an insult to the Pope; that the ministers thereby had placed themselves under the interdict of the Pope, and must be considered as excommunicated; and that consequently his majesty could not have further intercourse with them. The King, alarmed and overcome by these menaces, which were strengthened by the solicitations and loud complaints of the whole ultra party, was induced to consent to the dismissal of the French administration, and at once sent for Prince Polignac to give him his orders for the formation of a new one.

Persecution in Turkey.—The Philadelphian contains an extract of a letter to R. Ralston, Esq., from one of his English correspondents, in which is the following paragraph. "In Turkey it is stated that very recently about fifty Jews have professed their belief in a crucified Saviour, as the long expected Messiah, and have all been cast into prison. Some further particulars of this interesting event may possibly soon be received, and if so shall be communicated."

Memoir of Samuel J. Mills—By Gardiner Spring, D.D. second edition—Boston, Perkins & Marvin. In the rapid progress of religious truth and benevolent enterprises, we are in danger of forgetting many things which it would be well to ever bear in mind. We may lose the remembrance of gospel doctrines, of important epochs, and of distinguished labourers in the vineyard. We have been struck with the evidence that this oblivion is begun, by remarking how little is said, or written, or thought, after a few years only, concerning Mills, that master spirit of good purposes, who, under God, set more than half our principal benevolent institutions in motion. We are glad that this memoir is reprinted, as one means of reviving and extending the knowledge of that wonderful man. The work is enlarged and improved; and if the expense of the book has an obstacle to its wide circulation, that obstacle is now effectually removed.—*Bost. Recorder.*

Upper Canada Baptist Association.—There are 18 churches, 14 ordained ministers, 13 licentiates, and 956 members. There were added by baptism the past year, 112, and by letter 115. The churches of Charlotteville, Southwold, and Walsingham, have been visited with the gracious influences of the Spirit. A number of others have also been called to witness the grace of God among them. A new Association, by the name of the Western Association, was set off from this.—*Bap. Reg.*

Kennebec Conference, Me.—This body met at Winslow, Sept. 16th and 17th. Passed resolutions respecting the Sabbath memorial to Congress against Sabbath mails, temperance, and the Am. Sabbath School Union. Voted to give $50 to every church within the limits of the Conference, which shall settle a minister before the next annual meeting. Appointed a committee to make arrangements for a united meeting, to form a County S. S. Union. Appointed a committee to visit the churches; and recommended the first Monday in January as a season of prayer.

Effect of the Distribution of a Tract to every Family.—A clergyman, settled in a town of about 600 families, states, that some weeks since, a copy of tract No. 223, *The Sanctuary*, was presented to nearly every family in the town, the immediate result of which was the addition of about one hundred to the number of his hearers, which increase has been fully sustained to the present time.—*N. Y. Obs.*

The Rev. Wm. Staughton, D.D. of Philadelphia, has accepted the appointment to the presidency of the college about to be established in Georgetown, Kentucky.

HOME MISSIONS.

A document, of which the following is but a part, was handed to us for publication last week, at so late a period, that we could not insert it, without excluding the usual variety of intelligence. It was to be returned in good season for the present week, but unfortunately did not come to hand till most of our columns had been provided for. This is our apology for not presenting the article entire to-day. The residue, being Rev. Mr. Bogue's report of his labours, while in the service of the Society, will be published next week. The Female Missionary Society of the Western District has done much, during the long period of its existence, for the promotion of the cause it espouses:—

FEMALE MISSIONARY SOCIETY OF THE WESTERN DISTRICT OF NEW-YORK.

The annual meeting of the "Female Missionary Society of the Western District," was held at Clinton, Sept. 1st, 1829. In the necessary absence of Rev. Dr. Norton, who had been expected to address the Society, a discourse was delivered by Mr. E. D. Maltbie, of Hamilton College. The assemblage of ladies from the adjacent towns was respectable, and there were indications of renewed interest in the concerns of the Society. After the discourse, the subscriptions of members and some few donations were received, reports presented, and the following officers elected for the ensuing year, viz:—

HANNAH P. DAVIS, *President.*
CYNTHIA RISLEY, *Treasurer.*
NANCY BABCOCK, *Secretary.*

Cynthia Risley, Nancy Babcock, Electa Randal, *New Hartford:* Sophia Converse, Hannah P. Davis, Mary C. Norton, Sally Taylor, *Clinton:* Rosanna Osborn, Sarah Townley, *Sangerfield:* Hannah Weeks, *Paris:* Mrs. Crane, Mehitable Eells, Polly Seymour, *Westmoreland:* Rebecca Williams, *Verona:* Miss Savage, *Union Society:* Rebecca Chandler, *Augusta—Trustees.*

Cynthia Risley, Mary E. Kellogg, Nancy Babcock, *Committee of Missions.*

The Trustees of the Society feel constrained to accompany the above notice by a brief statement of the present condition and prospects of their association, and an appeal in its behalf to every benevolent female whose eyes may glance upon these remarks.

Although the history of this Society is generally known to the friends of domestic missions in the western district, it may be proper on this occasion to take a cursory view of it. Three and twenty years have passed since its organisation at Utica. The germ, though small, contained the elements of a healthful and vigorous existence; and blossoms early gave bright promise of fruit, to supply the wants of many who were "ready to perish." These indications were not delusory. Watered by the dews and rains of heaven, it shot forth its branches, and struck deep its roots; and under its grateful shadow many a weary pilgrim was regaled with its pleasant fruit, while its leaves conveyed healing balm to many a diseased soul. But recently it has been discovered with pain, that symptoms of a blight were appearing; that its foliage was withering; its fruitfulness decreasing; and the interesting inquiry, "Why is it thus?" has been borne on the breeze from those who have been the thankful participants of its blessings. It has come to our ears, and it becomes our painful duty to reply to it. This we feel to be a delicate task, since we cannot but trace the decline of our society to the differing opinions of those who were alike desirous to promote the cause of the Redeemer.

Our association was, as its name implies, designed to be the channel through which the stream of benevolence might flow, bearing to various portions of this then newly settled district, blessings which many of its enterprising inhabitants had been taught by deprivation to value. And it was long our unanimous opinion, that the success of our efforts resulted in no small degree from our distinctive character.—With this conviction we were induced to withstand the repeated solicitations of those who thought the common cause might be greatly promoted by our union with the societies in which they were severally interested; and not till the year 1827, was there any willingness on our part to comply with such solicitations. About this period, individuals engaged in promoting the interests of other associations, having with ours a common object, believing it to be highly important that our efforts should henceforth be made as an auxiliary, not as an independent society, were induced to make exertions which resulted in the withdrawal of many of our efficient branches, and of course curtailed our operations. Some influential members of the Parent Society were at the same time led, by representations made to them, to waver with regard to the expediency of continuing our labours on our former plan. It was said that the whole ground was occupied by other societies, and that missionary labour would be more judiciously directed by those who had a more enlarged view of the field. Although the majority were decidedly opposed to the change, believing that it would be detrimental to the general good, they felt unwilling to oppose the wishes of those sisters, of whose zeal in the cause of their Master, they were fully convinced; and the views of those gentlemen, who, with the good of Zion at heart, had decided that the society, in its present state, would be comparatively useless. It was therefore resolved, at the annual meeting at Utica, 1827, that the funds of the Society for the following year should be paid into the treasury of the Western Domestic Missionary Society. As many of the branches had not been consulted in reference to this change, it was decided that it ought not to be a permanent one. This arrangement, it was thought, would be an experimental test of the practicability of the proposed union. Two years have elapsed since that meeting, and a comparison of the present, with the former state of the society, leaves not the shadow of a doubt as to the wisdom of our former plan. We cannot better state the considerations which induce us to adhere to that plan, than by adopting the language in which they were presented by our former Secretary, in the report of 1824:—

"1st. The success of our past efforts ought certainly to have a powerful influence on our determination. It is not a new and untried path that we are recommending. An experience of eighteen years has shown that the Society is capable of maintaining itself and conducting its affairs with discretion and usefulness.—We have now become familiarised with the modes of business, with the necessities of the country, and with the best means of bestowing those charities contributed for their beneficent purposes. To resign the control of our means is to give up these advantages, and abandon a system which time has matured, and to which successes have, under Providence, given abundant sanction.

"2d. Much encouragement is afforded to benevolent exertion, by viewing the good it actually accomplishes. To realise this benefit, it is necessary to preserve our distinctive character. If our contributions are mingled in the mass of other charities, though we believe in a good result from them, we have a far less distinct view and feeling of their actual benefits.

"3d. Even if as much should be accomplished without this association, which, to say the least, is very doubtful, we should ourselves, at any rate, lose an important benefit. That pleasing interchange of views and feelings on the grand objects of our association; those heartfelt communications of hope, joy and gratitude, to which our connection gives rise, would be nearly, if not entirely lost. The deep interest produced by them, would give way to lassitude, and the lively animation which they inspire, be succeeded, we have reason to fear, by a chilling indifference."

Experience has clearly proved that these considerations have great weight, as the evils apprehended by a departure from our former course have been fully realised. It is a fact that cannot be concealed, that our energies have been paralysed. An unwonted lethargy has been creeping over us. No missionary was employed by us until last May, when a commission for six months was given to Rev. P. V. Bogue, who has visited some of our branches and formed a few new ones. A commission has recently been given to Mr. Obadiah C. Beardsley, of Auburn seminary, to labour in the county of Chautauque. It is expected that he will very soon enter the field assigned him. We feel that it is highly criminal to relax our efforts in a cause which deeply involves the interests of the church, and the temporal and eternal welfare of thousands of our fellow citizens. Indeed, we are persuaded that the present crisis calls loudly upon us to enkindle our languishing zeal; to redouble every exertion; to put forth all our energies in the advancement of the kingdom of the Redeemer. We are painfully reminded, by the dissolution of a kindred institution, whose successful operations have called for gratitude to the great Head of the Church, that "there remaineth much land to be possessed." Christian females, shall we, can we be deaf to the call for gospel privileges, which comes to us on every gale, from the moral wastes of our state, and from the more remote territories of the west? Do you not hear the pathetic appeal—"O, send us the bread and water of life?" "Sisters, we perish without that gospel, which it is in your power to send us?"

To the members and branches of this Society we turn with confidence in their efficient co-operation and fervent prayers. Let not ours be the hearts that can remain unmoved by such applications, or say, "Be ye warmed and filled," without corresponding efforts for the relief of the spiritually wretched. Ere long, the glorious privilege of being co-workers with God, in the advancement of "the latter day glory," will be committed to other hands. We are admonished by the decease of some who were once engaged with us in promoting the interests of this association, that "the time is short." Dear sisters, let us work while the day lasts.

By order of the Trustees,

NANCY BABCOCK, *Sec'ry.*

P. S.—We rejoice that we are now able to subjoin to the above remarks the report of our missionary, Rev. Mr. Bogue, which has just been presented to us. It contains much to encourage us, by the evidence it affords that our labours are not in vain in the Lord; and we fondly hope that it will incite to new and untiring efforts in a cause which commends itself to every benevolent heart.

Treasurer's Account, from Dec. 29, 1828, *to the present time, Oct.* 15, 1829.

Received interest on cash loaned,	$3 65
Jan. 14, 1829. From Watertown Branch, by Mrs. Alida M. Boardman, treas'r,	23 00
Jan. 26. From subscribers,	2 00
Feb. 11. Interest on cash loaned,	3 50
Mar. 24. Donation of Mrs. L. Williams,	4 00
From Clinton subscribers, by Mrs. Mary C. Norton, trustee,	6 00
April 8. From a Sangerfield subscriber, by Mrs. Babcock,	1 00
April 29. Interest on cash loaned,	37
April 30. From Fowlerville Branch,	14 00
May 4. From Holland Patent Branch, by Mrs. Goodell, treas'r,	7 64
June 13. From New-Hartford subscribers,	2 00
Aug. 28. From the Unionville Branch, by Rev. James Abel,	3 75
Sept. 1. Rec'd at the annual meeting from the Parent Society, including $6.56 in small donations, by Mrs. Weeks, Paris,	75 18
Donation from an unknown friend,	5 00
Do. - - - do.	3 00
From the Sheldon Branch, by Mrs. Levina Warner, secretary,	2 00
Sept. 14. From Union Society Branch, by Miss Fanny Savage, treas'r,	11 00
Sept. 26. From Mrs. Rachel Tracy,	1 00
From New-Hartford subscribers,	2 00
Oct. 4. From Sangerfield, by Mrs. Townsley, treas'r,	2 00
Cash refunded by Rev. A. B. Chittenden,	72 18
The following are collections made by Rev. P. Bogue, while on his mission:—	
From Van Buren, by contribution,	3 50
From the Ira Branch, once extinct, but now revived,	1 50
Oswego-Falls, 3.31: Granby Branch, 2: Victory Branch, 1.93,	7 24
East-Wolcott, 2d church,	2 00
Port-Bay, 5.34: Canadiu, 2,	7 34
Cash remaining in the treasury,	67 77
Cash loaned on interest,	270 00
Monies expended.	
Dec. 18, 1828. Paid postage,	18
March 11, 1829. Cash for paper,	13
May 21. Paid Rev. Mr. Bogue,	23 00
Oct. 14. Cash in advance, to Mr. Obadiah C. Beardsley,	20 00
Cash to Rev. P. V. Bogue,	124 00

CYNTHIA RISLEY, *Treas'r.*

REVIVALS.

This head, as our readers will have noticed, continues to be painfully barren, from week to week. Occasional instances of revival still occur, which we are bound to acknowledge with the utmost gratitude. But when we look upon the guilty millions who are passing onward to the judgment, there is abundant cause of lamentation. Can the Christian fix his eye steadily upon the realities of eternity, upon the raptures of the blessed in heaven, and the horrors of the second death in hell, and then in view of the desolations around him, remain at ease in Zion? If he can, he is more insensible than the brute which perisheth. Yet if Christians are not literally at ease, where is their *activity?* What are they *doing?* Sinners are entering upon the second death. As the bible is true, they are *daily* plunging into the gulf of perdition *before our eyes!* What are we doing for the *immediate* promotion of the great work of salvation? This question must be answered in eternity. It must be answered honestly, and by private Christians, as well as by ministers.

Mount-Vernon, N. H.—The following account of a revival of religion in Mount-Vernon, was related at the meeting of the General Association at Newport:—

"A revival has existed the past year in Mount-Vernon. There has been a Sabbath school in the town for several years; but it never excited much attention, and consisted of less than fifty scholars, under fourteen years of age. A year ago last spring, the friends of the school met to agree on efforts for its increase; efforts were made; but they failed; they met again, and resolved, it is believed in a prayerful manner, to try again; by the blessing of God, the school, beyond all expectation, increased 100 the next Sabbath; though partial efforts only had been made, the school was obliged to remove from the school house to the meeting house; this excited attention, and the school was still further increased, to about four times the original number, many of the scholars being from 14 to 30 years of age. The school put on an appearance unusually solemn and attentive; and in the latter part of the summer, a special seriousness commenced among the scholars over 14 years

of age, 25 of whom became the hopeful subjects of divine grace. All difficulties in the government of the school now vanished. There was no difficulty in securing attention, when any one addressed the scholars. The work extended beyond the school, so that the whole number of hopeful converts was about 40; 35 of whom joined the church. The winter was unfavourable for a large attendance, though the school was kept up. In the spring about the same number assembled; and, though there is now no special attention, the school continues interesting, has been re-organised, and a society formed for its management. One scholar is turning his attention to the ministry."

Georgia.—Elder W. Conner, writing to the editor of the Star, gives an account of a revival which has taken place in one of his congregations, which is situated on the Ocmulgee river, in Telfair and Irwin counties, Ga. It commenced about a year since, and lately a church has been constituted from its fruits, embracing 40 persons. One man was baptised on the 15th of December last, at the age of 105 years, and has recently finished his earthly course. Another man 80 years old was baptised, at the same time with three of his grand-children. Elder Hodges also informs the same editor of a pleasing attention in Edgefield District, S. C.

The Presbytery of Hopewell, in Georgia, at their session, August 7th, made appointments for seven "four days' meetings," to be held in September and October, within their bounds. Also, for one to continue three days, and another two days.

WESTERN RECORDER.

UTICA: OCTOBER 27, 1829.

Ought not Christians to regard the present pressure of the times in pecuniary matters, as a dispensation of Providence, which calls for special self-examination? So it appears to us.—There has evidently been too much devotion to the world; too much anxiety for gain. The acquisition of property has been held in too high estimation. Perhaps, also, there has been great participation in the hateful sin of covetousness; and it is more than possible that there has been a criminal withholding from the Lord's treasury. For all such sins as these, it is obvious to perceive that the present visitation of Providence may be regarded as a most appropriate chastisement. For in proportion as the Christian abuses his mercies, is the probability that they will be removed from him, or mingled with some cup of bitterness, till he is made to reflect upon his ways.

But the great danger is, that many who are thus stricken will revolt more and more; that they will [*conscientiously?*] devote more time than ever to their worldly concerns; feel themselves justified in withholding still more from the treasuries of benevolence; and be induced to neglect or undervalue the precious privileges of the closet and the family altar, and to abandon the evening conference, and the meeting for social prayer. There is a strange notion prevailing among Christians, that worldly concerns are a kind of necessary evil, which must hinder their devotions much in proportion as they become difficult of management. But what if Christians were to apply to the Lord in earnest for the removal of such difficulties? Would he that heareth the cry of the young ravens; that regardeth the fall of a sparrow, and numbereth the very hairs of our head, be indifferent to such a request? The direction is, "Call upon me in time of trouble." Duty is plain; and it will be seen at last that there was not the shadow of an excuse for neglecting it.

Sabbath Mails.—Some of the southern Baptists have declared in favour of Col. Johnson's report, and been quoted in one of the English journals, as expressing the views of that denomination in this country. The *Christian Watchman*, however, a highly respectable baptist paper, published in Boston, makes an exception against this statement, in favour of the Baptists of NEW-ENGLAND. Its language is decided, and much in point.

Sabbath Schools in Philadelphia.—A teachers' meeting was recently held in that city, for the purpose of giving a new impulse to the schools. After the usual exercises of devotion, a committee of about thirty persons was formed, for the purpose of exploring the city and reporting upon the same, at the next S. S. Monthly Concert. Such a measure should be prosecuted in every city and populous town.

Cherokee S. S. Society.—An interesting society, under this name, embracing three flourishing schools, exists among the Cherokees. The report in the Cherokee Phœnix shows a total of seventy-five scholars, two superintendents, nine teachers, and four recording secretaries. The schools are furnished with a library; and four of the pupils give evidence of a saving change of heart.

Ordination.—On Tuesday last, Rev. William Hague, late from the Newton Seminary, was ordained pastor over the second baptist church in Utica. A crowded assembly convened on the occasion; and the services were solemn and impressive. The singing was excellent. The sermon was delivered by Rev. Mr. Welch, of Albany.

We understand that the 11th of November, is fixed upon as the time for the ordination and installation of Mr. L. H. Loss, over the church and congregation in Camden, vacated some time since by the death of Rev. Henry Smith. It is expected that the sermon will be preached by Dr. Lansing.

Rev. Mr. Weed, of Albany, has been appointed general agent of the Albany Synod, for the prosecution of domestic missions within their bounds. We learn from the Register, that he has accepted the appointment, and will ask a dismission from the people of his present charge at the next meeting of Presbytery.

Missionary Teacher wanted.—It appears by letters lately received, that a teacher is wanted at the Mayhew station; one who is well acquainted with modern improvements in education.

Thursday the 26th day of November next, is appointed by the Governor of the state of Connecticut, to be observed as a day of public thanksgiving and prayer.

New-England Herald.—A new paper, by this title, of a respectable size and appearance, is just commenced in Boston, for the accommodation of the Methodists of New-England.

For the Western Recorder.

"OF TWO EVILS, CHOOSE THE LEAST."

MR. EDITOR—This saying, like many other sayings, is much perverted by multitudes of people. I believe it is more commonly applied to *moral*, than to *natural* evils. Of moral evils, by which I understand sin, we are, in *no case*, to choose either. There are no circumstances in which it is possible for man to be placed, wherein he can be justified in transgression. It is, however, not uncommon among men, to be comparing one sin with another, determining which is the less, by quoting the maxim—"Of two evils, choose the least."

Sometimes a *natural* evil is compared with a moral evil; and the latter is considered the least, and is therefore chosen. I will give an example of both these methods of comparison, which is familiar to the whole community.

The violation of the Sabbath is a moral evil. But the Sabbath may be violated publicly, through the sanction of men of business, property, and influence; or privately, either by the same men, or by men of a different standing in community; or by both. Here are two evils, both relating to the same great object, the observance of the Sabbath. Now some, who think the Sabbath a great public blessing, when viewed, *merely*, in the light of a social and civil institution, are prepared to say, if our canal should not be used, nor any public conveyances on the Sabbath, there would be a tumultuous congregating of passengers and canal men at our public and private places of resort; and the day would be spent in gambling, and drinking, and walking abroad, to the serious annoyance of the community, and the increase of the depravation of public morals. Thence the conclusion, that a public violation of the Lord's day, although sanctioned by men of standing, and property, and influence, is a less evil than would follow, from leaving every individual, under the circumstances supposed, to pursue his own course. Here, the argument fairly stands thus:—It is an evil to break the Sabbath; but it is a less evil to break it in one way than in another; therefore, we must choose to break it in that way which we think will produce the *least* evil. Is not this strange logic for those who would be thought wise men, and friends to their country's weal? It is an evil to break any law of God; but *theft* is less criminal than *murder*. Shall we therefore all steal? Is the law of God to be broken, because *we* think the evils attending the keeping of the commandment, would be greater than the evils which would result from violating it? Who has made man a judge in this matter? And where is the respect for the Deity, in thus setting up our judgment in opposition to that of infinite Wisdom? When the Almighty instituted the Sabbath, was not his eye fixed upon all the business relations and commercial enterprises that would exist among men? If he had thought that the *keeping* of the Sabbath would be a greater evil, than the uniform and uninterrupted prosecution of the various avocations of life, why, then, did he institute the Sabbath?

But further. These gentlemen base their argument upon the moral obliquity of man. The plain state of the case is just this. Men will break the Sabbath in one way, if not in another; therefore, it is better that they should take the way, which, to our mind, is the least objectionable. That is to say—Men are so perverse and wicked; they have so little reverence for God; they regard with such utter contempt the laws of his moral kingdom; that we had better form for them a systematic course of trampling upon the authority of high Heaven, than to leave them to themselves, to pursue their own private and individual course. Alas, for such logic, in the mouths of men professing to be wise, and to love their country's weal.

But there is another side to this subject. I have intimated, that when men compare a *natural* evil with a moral evil, the latter is usually thought the least of the two. They have property vested in a particular business enterprise. If the Sabbath is observed, there will be a loss of one seventh of the time; all will be outgo on that day; and there must, consequently, be a dimunition of ultimate gain. The state of society is such, and such are the business associations of life, that the Sabbath will be improved by *somebody*, if *they* do not improve it. And further, they are prepared to do business on the Sabbath with as little noise and tumult as possible; and besides, they think their men had better be employed in honest industry on that day, that they may lay up something for their families, than that they should spend the Sabbath at groceries, in idleness, dissipation and crime. How plausible! What a dread here is of having their men corrupted! What a benevolent concern for these poor souls, lest they should be guilty of crime! There is no crime, then, in tempting them by money, to treat God and his law with contempt. It would be dreadful to have them lie over on the Sabbath, lest they should get drunk, and offend God. No; they had better break God's Sabbath, in the view of all the people, and *that* under the sanction of their rich, enterprising, and influential employers. O, sir, it matters not by what plausible pretext the prerogative of the Most High is invaded, when money is to be made by it. Alas, for our country, when her Sabbaths are no more.

A single remark more, with regard to the maxim at the head of this article. I suppose it refers, and *can* refer, only, to natural evils. Of two *natural* evils, choose the least: Of two *moral* evils, choose neither. *Natural* evils cannot be avoided; they are the result of causes, and are attended with circumstances, that lie beyond our control; and our Maker has given us the privilege and the power of election between unavoidable alternatives. A choice between *moral* evils, is a choice between one sin and another. But we are never at liberty to choose any sin, whether small or great. It is not possible that a moral agent should ever lie under an uncontrolable necessity to sin. The presence of such a necessity would annihilate the ground of obligation.

Your's, &c. P. Q. T.

CENTRAL AGENCY.

Members of the Central Agency of the American Home Missionary Society will take notice of the adjourned meeting, to be held on the first Tuesday in November next, at 2 o'clock, P. M. at the Sabbath School Depository in Utica. JNO. BRADISH, *Rec. Sec'ry.*

☞ A public Address will be delivered before the Clinton Temperance Society, by Rev. E. D. Maltbie, on Wednesday the 28th inst. at 3 o'clock, P. M.

POLITICAL.

FOREIGN.

Paris papers to the 15th, and London papers to the 16th of September, were received by arrivals at New-York, on Tuesday last.

Capture of Adrianople, Rodosto, and Iniada. The Russian army entered Adrianople on the 20th of August, without resistance, the commander in chief, Gen. Diebitsch, at its head. The force which took possession of the place amounted to 56.000 men, of whom only 5000 were kept in the city. The rest were disposed of in several directions, and a corps was sent ten leagues in advance, on the road to Constantinople. On the 22d, the commander in chief commenced his march towards Araba Bergas, on his way to Constantinople, and kept up a regular communication with the army under Gen. Roth.

The Russian fleet was daily obtaining advantages; and Admiral Greig had captured Iniada, situated on the Black sea, whence they could reach Constantinople very easily. It was said that Vice-Admiral Ricord, who was stationed before Tenedos, had received orders to assist the operations of the army; and as soon as he was advised of the arrival of Gen. Roth at Rodosto, he was to attempt the passage of the Dardanelles. It was supposed that this would be very easy, as the Turkish fleet was shut up in the port of Bujekdere.

Letters received from the frontiers of Servia, dated Sept. 5th, announce that Rodosto was captured by the army under Gen. Roth, on the 24d August. A great quantity of provisions and munitions of war were found in that place. It is the central point of the commerce of the sea of Marmora, not far distant from the old forts of the Dardanelles in Europe, to which there is a good road along the coast.

The same advices mention a deputation sent by the Divan to Gen. Diebitsch, to pray him, while the negociations for peace were open, not to attack the capital; as the near approach of the Russian troops might excite a popular insurrection, which would expose Constantinople to the greatest distresss. It is affirmed that Gen. D. replied to the envoys, that it depended on the Porte to save the capital and prevent the effusion of blood; that the declaration of the Emperor at the commencement of the war was distinct and known to all the world; and that even should the Turkish commissioners come to his head-quarters to treat of peace, military operations would follow their course, until the end; and that he would not return the sword to the scabbard, until the Russian nation had received satisfaction for all the grievances it had suffered.

A Bucharest date, of the 26th of August, announced that on the 18th, there had been a brisk conflict under the walls of Shumla, which terminated in the outer works of the place being carried by Gen. Krasowski. The latter would have pushed his advantages further, if the Grand Vizier had not announced to him that he had received orders to treat, and had written to Gen Diebitsch to know at what place the plenipotentiaries should meet. The rumour was, that the commissioners to treat with Diebitsch, left Constantinople the 15th August. One account stated that the Reis Effendi was going in person; but no mention was made of this in advices received in England from Mr. Gordon, of the 20th; nor do the Paris papers, six days later than the date of this rumour, mention any confirmation of it.

Capture of Adrianople.—This important intelligence was transmitted by express, to the Russian ambassador at Vienna, in the following note from Gen. Diebitsch:—

"*Adrianople. August* 20, 1829.

"SIR—I have the satisfaction to announce to you, that this morning, at nine o'clock, the victorious troops of our Emperor took possession of Adrianople without firing a shot. The whole of the Mussulman population of the city have placed themselves and remain under our protection. "Accept, etc. "DIEBITSCH."

The following extract of a private letter from a Russian officer, dated Adrianople, August 21 is given by the Augsburgh Gazette:—"Upon our taking possession of this city yesterday, the greatest tranquility prevailed. The troops which should have defended it having fled, Cossacks were sent in pursuit of them. Many of the inhabitants came out to meet us, and the whole population flocked together to witness our entry, and were struck with the order that was maintained in every direction. The commander in chief having taken possession of the ancient seraglio, a deputation of the notables, and all the consuls, went to pay him their respects. The former solicited his protection, and promised to co-operate in the maintenance of tranquility. The most friendly reception was given to us, and we perceived clearly that civilisation has made much greater progress in this country than is generally supposed. The ancient fanatical zeal of the Mussulmans had disappeared; and the lower classes alone continue to despise those who are of another religion than themselves. The principal Mussulmans seem to feel the weight of the despotism that oppresses the nation, and are sincerely desirous of getting rid of it."

Constantinople, August 17.—The whole city is in the utmost consternation at the rapid advance of the Russian army, and the Porte is all at once ready to make peace on any terms. The commissioners are already appointed who are to go to the Russian head-quarters, to learn what conditions the Emperor of Russia now demands; for none of the foreign diplomatic agents here are acquainted with his intentions.

Pera, August 18.—At length the commissioners of the Porte have received orders to depart for the head-quarters of the Russians, and we enjoy a moment of repose. Nevertheless, many difficulties must yet present themselves, before peace can be concluded. It is inconceivable that the Turkish government, which ought to have been enlightened by their reverses, should still persist in the belief that it is for them to dictate the conditions of the peace.

A more recent letter from Pera, announces the fact, that the Grand Vizier had been ordered to treat with Gen. Diebitsch, upon the basis of accommodation which Gen. Muffling was instructed to present to the Turkish government.

Gen. La Fayette.—The Paris papers contain long accounts of the reception of Gen. La Fayette, during a recent tour through France.—He seems to have been received with as much attention and parade as he experienced during his tour in the United States. Shouts of triumph & congratulatory addresses attended him wherever he went. At Lyons, five hundred young men on horseback, and twice as many on foot, came out to receive him, and conduct him into the city. Never (says a London paper) was king so feasted and toasted as this venerable remnant of the revolution.

Among the *on dits* of the late Paris papers, is one, that Prince Cobourg, the husband of the late Princess Charlotte of Wales, is about to ask in marriage the Archduchess Maria Louisa, the widow of Napoleon.

PEACE BETWEEN RUSSIA & TURKEY.

An arrival at New-York, on Friday last, has brought London papers to the 27th of September, containing intelligence of the conclusion of peace between Russia and Turkey.

From the London Atlas. Sept. 27.

By Express.—By advices from Berlin, which have just reached us by a special courier, we have positive intelligence, that a treaty of peace between Russia and Turkey is actually concluded and signed. The terms of the treaty, our account says, will be an evidence to the whole world of the moderation of the Emperor Nicholas. They are based on the treaty of Ackerman, with a provision of indemnity to Russia for the expenses of the war. The Turkish plenipotentiary immediately returned to Constantinople, bearing the treaty signed by Gen. Diebitsch, under powers vested in him by the Emperor, and escorted by 4000 Cossacks. The Sultan immediately released all the prisoners of war, who are now on their march homeward. The Cossacks are said to have accompanied the Turkish plenipotentiary to Constantinople, for the double purpose of at once confirming the tidings of peace, and of protecting the representative of the Sultan from the blind violence of the Mahomedan rabble.

A conspiracy had been detected at Constantinople, against the life and power of the Sultan, and five hundred of the old janissaries had lost their lives.

Our correspondent transmits the whole of this intelligence, as *positive* and *undoubted*.

The other London papers, of the 27th ult. state, that their information does not extend beyond the mere fact of an armistice having been concluded on the 29th of August; but they concur in stating, that on that day Gen. Diebitsch gave orders for the cessation of hostilities on the whole line of the Russian operations. One account, from Vienna, states, that Gen. Diebitsch had approached Constantinople, and that the armistice was concluded in the Russian camp, before that city.

Gen. Diebitsch.—The Diario di Roma contains the following account of Gen. Diebitsch:—

"General Diebitsch, of Silesian origin, distinguished himself in the campaign of 1812. He commanded General Wittgenstein's advanced guard, and on the 16th of October contributed materially to the victory of Polosk, on the Dwina. In the month of November, he marched on the Bresina, and compelled the remainder of Gen. Patronneaux's division to lay down their arms, near Stario-Borisow. Marching toward the Niemen in December, he daringly threw himself with two thousand men, between the Prussian corps of Yorck and Masenbach, and concluded with them the famous convention of Poscheren. In the campaign of 1814, he commanded a division of the army which invaded France, and fought with the utmost valour at Montmirail, on the 17th February."

Terceira.—Capt. Warren, of the schr. Only Son, arrived at Boston, reports that on Sept. 21st, off Terceira, he was boarded by a sloop of war and a brig of the blockading squadron, and informed that they had captured and ordered to Lisbon 13 sail of English and American vessels. Capt. Warren informs that part of the squadron engaged in the attack upon Terceira had returned to Lisbon, and reported a loss of 750 killed and drowned, and 550 wounded and taken prisoners; that considerable chagrin was manifested on the part of Don Miguel's adherents, and of exultation on the part of his opponents. It was stated that the remainder of the squadron remained off Terceira, expecting a reinforcement of men and munitions of war from Lisbon; but as it was publicly reported that Don Miguel was without money and without credit, it was thought they would have to wait a long time.

DOMESTIC.

Antarctic Expedition.—In our paper of Saturday, we noticed the departure of the brig Annawan from this port, on a three years cruise. She belongs to a private association of gentlemen, among whom we have heard the names of Mr. Rodman, of New-Bedford, and of Mr. James Bleecker and Capt. Leslie, of this city. She is fitted out for the combined purpose of commerce and discovery; her destination is for the frozen regions of the antarctic circle, and her whole equipment is admirably calculated to encounter the hazards and perils of those seas. The Annawan is commanded by Capt. Palmer, an experienced navigator, whose name is already connected with the discovery of a continent or large group of islands near the antarctic circle. Associated with him in this enterprise is Capt. Pendleton, commanding the Seraph, a vessel of equal size, and who we understand was selected by the late Secretary of the Navy as chief pilot for the grand national voyage of discovery, which, after an infinite deal of talk, ended in smoke. Capt. Pendleton is senior officer of the expedition. The crews of both vessels, amounting to fifty in number, are all stout healthy young men, the sons of substantial Connecticut farmers; and to many of them it is their first voyage. Among other peculiarities in her equipment, we were struck with the simple contrivance by which her elegant and substantial whale boats may be instantaneously converted into sleds for passing over fields of ice. The lyceum for natural history in this city has also lent its important aid to this public spirited enterprise. Under the auspices of this learned body, Dr. James Eights, of Albany, a distinguished scientific gentleman, goes out as naturalist to the expedition. We have thus an assurance that nothing of interest to the cause of science will be lost to the community. Mr. Reynolds, an individual well know for the energy and perseverance with which he endeavoured to call the attention of Congress to a similar undertaking, accompanies the expedition with commercial views. Much advantage to the enterprise may be expected from his zeal and geographical information, acquired while investigating this subject under the direction of the late Secretary of the Navy. A valuable library of several hundred volumes, with many important and appropriate philosophical instruments, have been generously loaned by several public citizens; and when we add that all the instructions for the voyage, and every arrangement, have been directed by Capt. Edmund Fanning, the agent of the South-Sea company, whose life has been spent in those seas; we are only announcing that nothing has been neglected to ensure the success of these daring adventurers. May the promised "*Voyage of Pendleton and Palmer*," yield neither in interest nor value to that of any of their predecessors, whose names are identified with the reputation and glory of their respective countries.—*N. Y. Courier.*

Stolen Child.—The following particulars are published, in the hope they may lead to the restoration of the child in question to its parents, from whom it has in all probability been stolen. A woman apparently about 35 years of age, calling herself *Stevenson*, was arrested here, a few weeks since, for plundering a house in which she had been employed as a servant. She brought to town with her a girl about six years of age, whom she called her daughter. After her arrest, the child was placed in the poor-house. She manifested much fear and dread of her reputed mother, and to a woman in the poor-house, who has gained her confidence, she states that she is 5 years of age, that she gave her name as *Mary Ann Stevenson*, by order of the woman who brought her there, as she had threatened her with some dire calamity, if she gave any other name. She says when at home she lived near a great lake, where there were many houses; her father's name was Hook, and her mother was Mrs. Hook; and that her father sometimes laid up bricks, and sometimes plastered walls. She can give no further account of herself nor does she disclose by what means she came into the possession of the woman, Stevenson. The child has light hair, and rather deep blue eyes; looks cautiously from under her eye-brows, as if in fear, and seems loth to speak of herself, from an apprehension of punishment. Her hair and skin have both the dull colour contracted by exposure.—*Buffalo Jour.*

Sudden and afflicting Case.—On Monday the 19th inst. Philo, the youngest son of the late Major Jost Petree, and brother of Messrs. D. & J Petree, merchants of this village, (a youth of nearly 19), was killed by an accidental blow from a club, while *playing ball* with his fellow students at Fairfield academy. His death was almost instantaneous; the blow being received upon his head, to which he only raised his hands, and then sunk down and expired, without a word or a groan.—*Little Falls Gaz.*

Duel.—The following was endorsed on the western post-bill:—

On the 9th inst. Mr. Trotter, editor of the Kentucky Gazette, and Charles Wickliffe, fought a duel at Lexington, at eight paces. On the second fire, W. fell, and died in three hours. It will be recollected that Mr. Trotter is the successor of Mr. Benning, former editor of the Kentucky Gazette, who was killed by Mr. W. the person who has fallen in the duel above mentioned."

U. S. Branch Bank, Buffalo.—$50,000 in specie, went up the canal some days ago, to Buffalo, under the care of an officer of the bank. The most happy effects may be expected from the judicious location of this establishment, and the large amount of real capital which will be put in operation there without delay.—*Albany D. Adv.*

Sam. Patch took his final leap in this region, at the falls, on Saturday last. The height was about one hundred feet. Sam. sunk and rose, much as usual, and about two thousand people looked quietly on. He has returned to New-Jersey.—*Buffalo Jour.*

The Siamese boys sailed from New-York, last week, for England.

It is said that Mr. Hobbie, (son-in-law of Gen. Root), is appointed assistant deputy post-master-general, in place of Phineas Bradley.

At a court last week in Brooklyn, Ct. Oliver Watkins was found guilty of the murder of his wife in March last, and sentenced to be hung on the third Wednesday of May next.

UTICA MISSIONARY DEPOSITORY.

Rec'd for the A. B. C. F. Missions, from Sept. 10th, to Oct. 12th, 1829.

Constantia—Mon. con. by Mr. Clement Lewis. 1.12: From Dea. E. Smith, 3 pair of socks, & a roll of flannel cloth,	$1 12
Charity-box, from a little girl, unknown,	22
Waterville—Association, by William F. Winchel, Jun. (an omission, should have been reported in February last),	10 75
Boonville—Fem. Soc. 5.00: Mon. con. 9 32, by Rev. Edwin Barnes,	14 32
West-Leyden—Mrs. Dewey, 2 pair of socks, for the Mackinaw mission.	
Mexico—Mon. con. 8.35: M. Savage, 2.50, by Rev. D. R. Dixon,	10 85
New-Haven—Mon. con. 6 00: Miss'y Asso. 2.00, by Rev. D. R. Dixon,	8 00
Pulaski—(Oswego co.) Fem. Society,	4 37
Augusta—Young Ladies Benev. Soc'y, 12.00, to educate a child at Mackinaw, to be named Julia A. Hull, (first payment), and a box of clothing for the Mackinaw mission, est'd at 46.12: From the Fem. Sew'g Soc. a bundle of clothing, by Miss H. Thompson, tr.	12 00
New-Hartford—Mrs. Cynthia Risley, a donation,	4 00
Huntsville, (Del. co.)—Mon. con. by Rev. John Morse, for the mission station at Dwight,	3 03
Lenox—Ridgeville 3d pres. soc. by Dea. Chauncey Gaston,	5 00
Utica—From the ladies, a box and barrel of clothing, for the Mackinaw mission, est'd at 214.56: 2d pres. soc'y mon. con. by Mr. Hotchkiss, 13 66: Do. a collection taken up for the Greek mission, 39.16, and 3 gold rings, by A. Seymour: Mon. con. in Rev. Mr. Everett's society, by S. Thomas, Tr. 3.14,	55 96
Clinton—From the School Fund Soc. to educate heathen children at Ceylon, by Miss Royce, 6.00: From the ladies, a box of clothing, for the Mackinaw mission, est'd at 78.09, by Mrs. S. Hastings, Tr.	6 00
Vernon-Centre—From the ladies, a box of clothing, for the Mackinaw station, not est'd, by Mr. Waters.	
Whitesborough—Fem. Miss. Soc. a box of clothing, by Miss L. Briggs, est'd at 30.82.	
Amount of cash,	$135 62

ABIJAH THOMAS, *Agent.*

MARRIED,

In Albany, on the 22d inst. by Rev. Mr. Ferris, Mr. *Jonathan R. Warner*, of Utica, to Miss *Rebecca Washburn*, of Albany.

In Floyd, Oneida co. on the 12th inst. by Rev. Mr. Burrit, Rev. *Jason Allen*, of Palmyra, to Mrs. *Lydia White*, of Western.

In Augusta, on the 13th inst. by Rev. L. Hull, Rev. *H. H. Kellogg*, of Salina, to Miss *Mary G. Chandler*, of the former place. The marriage took place in the church after public service. The choir performed delightfully; and the exercises were peculiarly solemn and interesting.

DEATHS.

In this village, on Saturday evening last, Miss *Lucy Merrell*, daughter of Mr. Isaac Merrell, aged 19.

In New-York, on the 20th inst. Rev. *William Harris*, President of Columbia college, aged 65.

In Albany, on Thursday last, very suddenly, *John V. Henry*, Esq. aged 65. He attended the supreme court on Wednesday morning; and on his way from there, about 11 o'clock, when opposite the house of Chandler Starr, in State street, was seized with an apoplectic fit. He was taken into Mr. Starr's, and medical aid was immediately rendered. He lingered, till half past two o'clock on Thursday afternoon, when his spirit was yielded up to Him who gave it. The death of Mr. Henry is a public calamity. The tears which his family shed over his lifeless form, fall not alone. Those who respect the probity, the independence, the gallant bearing, & the high talent, which sometimes redeem human nature from suspicion, must also lament the fall of such a man as this, in whom these traits were so happily combined.—*Alb. D. Adv.*

In Exeter, Rhode-Island, on the 6th inst. Mr. *Robert Shearman*, father of Messrs. E. B. & Robert Shearman, of this village, and W. H. Shearman, of Vernon, aged 77.

In Pompey, Onondaga co. Mr. *Ebenezer Butler*, aged 96.

In New-York, on the 19th inst. Mr. *James Dunn*, of the firm of Douglas & Dunn, of Albany, aged 32.

In North-Carolina, on the 26th ult. Hon. *Gabriel Holmes*, one of the members of Congress elect of that state, and formerly Governor thereof, aged 50.

SHEEP-SKINS.

WANTED, a quantity of tanned SHEEP-SKINS, suitable for Bookbinding.
Oct. 27, 1829. HASTINGS & TRACY.

MR. FROST'S ORATION,

DELIVERED at Middlebury, Vermont, before the associated Alumni of the College, on the evening of Commencement, August 19, 1829—Just published and for sale by HASTINGS & TRACY. *Oct.* 27, 1829.

SUNDAY SCHOOL BOOKS.

JUST received at the Depository of the American S. S. Union, No. 145, Genesee street, a general supply of the Society's Publications. Schools and Auxiliary Unions can avail themselves of an extensive assortment of the Parent Society's Books, from which to select School Libraries, and replenish their Depositories.

NEW WORKS.

Lives of Adam Wallace and Walter Mills, by the author of Wishart, Wishart; Let it alone until To-morrow, or the Life of Robert Benton; Parting Advice to a Youth, on leaving a Sunday School; Monument of Parental Affection to a dear and only Son; Rowe's Exercises; Obookiah; Ruth Lee, by the author of Wild Flowers; Life of Legh Richmond; Do. Sam'l Pearce; New Testament in paragraphs, by James Nourse, A.M. octavo; Helps to the Gospels; Alexander's Evidences; Union Questions, I & 2 vols.; Lessons, printed in large type, on sheets and cards, for the use of Infant Schools; Reward Tickets, with Scripture Texts; Picture Reward Tickets, with a Hymn.

Also, Miscellaneous Books, useful for S. School libraries and families.

All communications for the American S. S. Union may be addressed to the Agent of the Am. S. S. Union, No. 145, Genesee street, Utica. *Oct.* 20, 1829.

HENRY'S COMMENTARY.

HASTINGS & TRACY, No. 40, Genesee street, have just received the 4th volume of HENRY'S COMMENTARY, which completes the work. It is comprised in six royal 8vo volumes, the 5th & 6th having been first published. Whole sets of the work can now be furnished, full bound or in boards, at the publishers' prices. Subscribers are requested to call for the volumes which they have not received.

Also, Scott's Bible, 8vo. & 4to: Dr. Dwight's Occasional Sermons: Pitkin's political and civil History of the United States.

They have also received several new School Books, among which are—Lessons on Greek Parsing, or Outlines of the Greek Grammar, by Prof. Goodrich. Very favourable notices of this work have been received by the publishers. The Principal of the Utica Academy writes as follows:—"A work of this kind has long been wanted in our schools; and it is believed that the present little volume will supply the deficiency. The plan of the work is such as every teacher must approve. It begins with the pupil, by parsing in easy sentences the different parts of speech separately, as he learns their inflections, and leads him, by an easy progress of applying each rule of etymology and syntax, as he advances, to a familiar and thorough knowledge of the grammar.—The exercises in mutual translation add much to the value of the work; as experience abundantly proves that these exercises cannot be introduced at too early a period in learning the language."

Also, Wilbur's Astronomy: Secondary Lessons, or the improved Reader: Village Plans, a suitable book for Sabbath school libraries: Sears' Spelling-Book: Cummings' Do. *Utica, Oct.* 20, 1829.

NOTICE EXTRA.

THE Subscribers offer for sale at their shop, No. 121, Genesee street, a few doors south of Wellies' Canal Coffee-House, Utica, the most splendid assortment of CABINET FURNITURE, ever offered in this market, and equal to any made in New-York. Also, the very first rate MAHOGANY CHAIRS, of the newest fashions. They pledge themselves that their prices will be lower than the articles can be bought in the city of New-York, of the same quality.

TILLMAN & BENJAMIN.
Sept. 29, 1829. 39w6

ETNA INSURANCE COMPANY,

OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 37

ALE, PORTER, & BROWN-STOUT.

THE Subscriber makes and keeps constantly for sale, Ale, Porter, and Brown-Stout, of the first quality, in kegs and bottles, corner of Second & Bleecker streets, on the east side of Chancellor Square.

Also, a constant supply of Fresh YEAST.

FREDERICK MARR.
Utica, August 18, 1829. 33m3

WANTED,

A FEW additional BOARDERS. A number of young men can have a pleasant seat at table, and the Subscriber's undivided attention; or no charges. Neat and fashionably furnished apartments kept in reserve for transient persons. E. WOODWORTH.
Utica, August, 1829. 31

CHRISTIAN ALMANACK, FOR 1830.

THIS valuable Publication is now ready for delivery, at the Depository of the American Branch Tract Society, No. 145, Genesee street, next door above the Great Western Museum. Auxiliary Societies and individuals, who design to supply themselves, are reminded that the work is prepared thus early, to give ample time before the opening of the new year, to have it circulated extensively. All orders addressed to EDWARD VERNON, Agent, No. 145, Genesee street, Utica, will be promptly executed. Terms—*Cash*—To Auxiliary Societies, or to individuals to sell again, $3.50 per hundred. *August* 19, 1829. 33

SCHOOL BOOKS.

HASTINGS & TRACY, as agents for the sale of ADAMS' ARITHMETIC, continue to supply Booksellers and others with that valuable work, by the quantity or otherwise, on the publishers' terms. In addition to the numerous certificates in its favour, from the most respectable teachers in New-England, heretofore published, the following has been recently given:—

New-Haven Gymnasium, Jan. 16, 1829.

We have introduced Adams' New Arithmetic into our Gymnasium, *as we believe it superior to any other with which we are acquainted.*

S. E. & H. E. DWIGHT.

H. & T. have also a supply of the *Literary & Scientific Class-Book*, embracing the leading facts and principles of science, illustrated by engravings; which is also extensively used in the schools and academies of the eastern states. Also, *Sequel to Easy Lessons.*

They continue to publish *Daboll's Arithmetic*, and offer it, wholesale and retail, on the lowest terms. This work has been too long known, and is too extensively used, to require any further recommendation.

Utica, Sept. 22, 1829. 38

POETRY AND MUSIC.

From the Juvenile Keepsake.

SONNET.

ON THE DEATH OF AN AGED RELATIVE,

Sleep on in peace, for nature takes repose,
And death has brought it; from thy weary head
The wayward visions of thine age are fled,
And youth again within thy bosom glows,
Immortal youth! Tho' I may hear no more
Thy pleasant tones, nor watch the smile that play'd
Like evening sunshine o'er thee, e'en tho' fade
Thy very features, I will not deplore:
Memory may lose thy traces;—but the heart
That gave me welcome, and the humble love
That still was grateful to me, when I strove
To breathe of comfort; these shall not depart.
No! I will cherish them, and joy that thou
Partakest of a holier comfort now!

From the same.

AN AFRICAN SKETCH.

The storm hath ceased; yet still I hear
The distant thunder sounding,
And through the forest, far and near
The headlong torrents bounding;
The jackal shrieks upon the rocks,
The tiger-wolf is howling;
The panther round the folded flocks
With stifled rage is growling:
But ay thy prayers, and sleep, my child,
God watcheth o'er us midst the wild.

HANDEL.

The following notice of this great composer appears in the Percy Anecdotes:—

The father of Handel had destined him to the study of the law, but he evinced very early a propensity to music, which nothing could restrain. He was strictly forbidden to touch any musical instrument; but notwithstanding this injunction, he found means to get a clarichord privately conveyed to a room at the top of the house, to which he constantly stole when the family were asleep. While he was yet under seven years of age, he went with his father to the court of Saxe-Weisenfels, to the prince of which his half-brother was valet-de-chambre His father had refused to let young Handel accompany him, but he followed the chaise on foot, and by his entreaties was taken into the chaise and carried to court. Here playing one day on the organ in the church after the service was over, he attracted the notice of the Duke, who induced the father to suffer him to study music. At the age of nine years, he began to compose the church service for voices and instruments, and from that time actually composed a service every week, for three years successively. When only fourteen, he went to Berlin, where Buononcini, a leading composer attached to the opera, affected a contempt for so mere a child as Handel; and to put his talents to the test, composed a cantata in the chromatic style, difficult in every respect, and such as he thought would puzzle even a master; but Handel treated the composition as a trifle, and executed it with a truth and accuracy that was astonishing. Before he had reached his fifteenth year, Handel had composed three operas; the first Almeria, which was performed at Hamburgh thirty nights successively. Florinda and Nerone, the other two, were equally successful. He now by his talents and industry was enabled to yield some assistance to his mother, who was left a widow. By the persuasions of the Prince of Tuscany, he was persuaded to go to Florence, where he was received with the most marked attention by the court. Here, when still only eighteen years of age, he composed the opera of Rodrigo, for which he received one hundred sequins, and a service of plate. The following year he went to Venice, where he was first discovered at a masquerade, while playing on a harpsichord in his visor. Scarlatri was there, and affirmed, "it was either the little Saxon, or the devil." While at Venice, he composed, in three weeks, the opera of Agrippina, which was played twenty-seven nights without interruption. The theatre almost at every pause resounded with shouts and acclamations of *Vive il caro Sassone*. Such was the early success of this immortal composer, who died possessed of an ample fortune, acquired solely by his talents.

MISCELLANEOUS.

From the Connecticut Observer.

CHURCH AND STATE.

A prospectus of a new work, to be called PRIESTCRAFT IN DISGUISE, has been published in the Richmond Whig and Enquirer, and is going the rounds of some of the southern papers. The following is but a small specimen of the precious thoughts contained in it:—

"The author will pledge himself to prove to all (but interested priests, superstitious enthusiasts, duped bigots, and IDOLATROUS PRIEST-WORSHIPPERS), that there is at this time, a deep and artful design, long since laid, and now going on, to bring about a union of church and state in these United States; to revive and renew the PURITAN BLUE LAWS of former times; to JONATHANISE this happy land, and bring it under a system of church government, tending to promote hypocrisy, weakness, and a blind devotion to usurping SPIRITUAL RULERS, which must end in the total overthrow of civil liberty, and an entire destruction of the rights of conscience, and the free exercise of religious opinions, and SUCH MORAL ACTIONS as do not square with the arbitary laws and dictates of such SPIRITUAL GOVERNMENT AND RULERS!"

This plot has been a great while in progress, if certain people are to be believed; yet we do not know that any one has been able to discover the exact form which religion is to take, when the union is completed. The conspirators have manifested an unusual cunning and skill, in keeping this part of their treasonable design so long hid from the eager and prying eyes of their enemies. It has been conjectured, indeed, that every man in the country will be compelled to be a presbyterian, when the church and state are fairly united; but the difficulty in the way of this theory, is to make it appear plausible that other denominations, without whose aid the plan could not be carried on, will consent to this. The Methodists, who boast they are a very large denomination, to some extent, join in the hue and cry against this plan, and lay it all on the presbyterians. It will be one of the hard points to compass, in this vast project, to get the consent of the Methodists, to become Presbyterians. No less difficulties will arise in the case of some other denominations. Yet who can for a moment doubt, that a plan of the kind referred to has been long formed? If it is not so, how can we account for the fact that the charge is made so often, and with so much apparent sincerity. Besides, some minds will not be made to believe that there is not a probability of the truth of this charge, from past history. The church has always taken such a course as to be obnoxious to similar charges. The very Founder of the church was not free from the accusation of desiring to unite church and state. Certain persons, who professed great regard for the good of the people, said of him—"We found this fellow perverting the nation, and forbidding to give tribute unto Cæsar, saying that he himself is Christ, a KING." The same conduct extends farther back. When Ezra and the people of God were re-building their city, certain most loyal men and great patriots sent word to Artaxerxes, "that if this city be builded and the walls set up again, then will they not pay toll, tribute and custom;" "thou shalt have no portion on this side the river." From analogy, then, some will believe that there is an inherent probability of the truth of this charge, at the present day. Still, it must be confessed that so many things have been urged on the opposite side, showing the absurdity of such a charge, that if the ground can be shifted, and a position be taken from which odium can equally well be heaped on the orthodox, it would be best to change the point of attack a little. Accordingly, one of our cotemporaries came out last week, in the following manner:—

"I do not think the orthodox are aiming at having their peculiar sentiments established by law. They are too well aware of the prejudices existing in this country against such establishment, that they will not very soon if ever attempt it. But they are aiming at an object no less dangerous or pernicious. They intend, by concentrating their influence, by the aid of their various plans ostensibly for the evangelising the world, by their sabbath schools and home missions, to render it *unpopular* and extremely dangerous for a man to embrace or support any system but their own."

As if he had said—"We have been making the charge here renounced, long enough. But few will now believe it. We own that all said hitherto in support of this accusation, is false. But then we charge them with something that is full as bad; and when the eyes of the people are so fully opened that they will not believe this representation, we shall try to provide another that will answer the purpose."

TURKEY.

The extent of the Ottoman dominions is estimated at 47,444 square miles, of which 10,000 are in Europe; but its European population has been variously computed: Balbi assuming it at 9,500,000: Hassel at 10,183,000: and other writers at 10,600,000. Of these there are not more than 2,271,000 Turks; the remainder being composed of a motley mass of Pagans, Jews, and Christians. Amongst the latter are 3,000,000 Greeks, 300,000 Jews, and 80,000 Armenians. The whole population of the empire, in Europe, Asia, and Africa, is 23,650,000. The revenues of this empire are about £2,900,000 annually; but the expenditures disbursed by the state does not exceed £275,200. The national debt is between seven and eight millions sterling. The revenue, or miri, just mentioned, belongs to the Turkish public treasury. But there is another branch of income derived from presents, inheritances, imperial domains, and especially confiscations, which appertains to the "ilshe hasne," or "khaznez," imperial treasury. The accumulations of this fund are said to be enormous, as every Sultan is bound to set apart a given sum, according to the length of his reign.—Of its military force it is impossible to speak with precision, since the destruction of the corps of janissaries; but before that period, its regular troops were 30,000 cavalry, and 124,000 infantry, and its feudal militia, 120,000, a greater part of which were horsemen. Its naval force in 1826, consisted of 21 sail of the line, 31 frigates, 8 corvettes, and 30 gun-boats, carrying altogether 2990 cannon, and 5300 seamen. But this arm of its power was amputated by the "untoward" fight of Navarino. European Turkey has one city containing above 500,000 inhabitants, five above 50,000, eleven above 20,000, and twenty above 10,000. Amongst the imperial towns are—

	Souls.	*Houses.*
Constantinople,	597,600	88,000
Cairo,	400,000	
Aleppo,	200,000	
Damascus,	150,000	
Philipopolis,	120,000	20,000
Adrianople,	100,000	16,000
Salonica,	70,000	4,000
Bosna Serai,	65,000	
Bucharest,	60,000	
Schumla,	10,000	4,000

THE SLAVE MARKET OF CONSTANTINOPLE.

I had an opportunity afforded me of seeing this horrid place, where, perhaps, the loveliest women in the world are bought and sold like cattle, inspected by every scoundrel who wears a turban, and submitted to the scrutiny of every virago who affects to be a judge of slaves. Franks are not suffered to visit the bazaar; but now and then, when an opulent slave merchant falls sick, a christian *hakkim*, or doctor, gains admittance. The slave bazaar is a large quadrangular court-yard, with a shed running along a range of narrow cells on the ground floor, and a gallery above, which surrounds the building. On the second stage the chambers are reserved for the Greeks and the Georgians; below are the black women of Darfur and Sennaar, and the copper coloured beauties of Abyssinia. The latter are remarkable for the symmetry of their features and the elegance of their forms; they commonly sell for $158, (30*l*); while the black women seldom bring more than $80, (16*l*.) The poor Greek women were huddled together. I saw seven or eight in one cell, stretched on the floor, some dressed in the vestiges of former finery, some half-naked; some of them were from Scio, others from Ipsara; they had nothing in common but despair! All of them looked pale and sickly, and appeared to be pining after homes they were never more to see again, and the friends they were to meet no more. Sickness and sorrow had impaired their looks, but still they were spectres of beauty; and the melancholy stillness of their cells was sadly contrasted with the roars of merriment which proceeded from the dungeons of the negro women. No scene of human wretchedness can equal this. The girl who might have adorned her native village, whose innocence might have been the solace of an anxious mother, and whose beauty might have been the theme of many a tongue, was here subject to the gaze of every licentious soldier who chose to examine her features or her form, on the pretence of being a buyer. I saw one poor girl of about 15, brought forth to exhibit her gait and figure to an old Turk, whose glances manifested the motive for her purchase; he twisted her elbows, he pulled her ancles, he felt her ears, examined her mouth and then her neck, and all this while the slave merchant was extolling her shape and features, and protesting she was only turned of thirteen; that she neither snored nor started in her sleep; in every respect she was warranted. I loitered about the bazaar until I saw the bargain brought to a conclusion; the girl was bought for about $280, (about 55*l*. sterling.) The separation of this young creature from her companions in wretchedness, was a new scene of distress; she was pale as death, and seemed conscious of her situation, while all the other girls were weeping around her and taking their last farewell. Her new master laughed at the sad parting, and pushed her before him to the outer gate; but she stopped for a moment, and entreated permission to go back for the remainder of her Greek attire, which I dare say she prized more than any thing in the world; probably it was all on earth that remained to her of what she brought from the home which she had forever left. The old Moslem accompanied her back, and in a few minutes I saw her returning to the gate, with a little bundle under her arm, trembling from head to foot, and weeping bitterly.—*Maddon's Travels.*

From the Christian Watchman.

WARS OF ENGLAND.

A London paper of Aug. 19, contains a table of the wars of Great-Britain since the revolution in 1688, with the sums expended in each war, and the progress of taxes and of the national debt. The war of the revolution, 1688, which lasted nine years, cost 36 millions of pounds. The war of the Spanish succession, of eleven years, cost 62 millions and a half. The Spanish war, 1739, and the war of the Austrian succession, 1741, of nine years, cost 54 millions. The seven years war with the French, Spaniards, Austrians, and Russians, 1756, cost 112 millions. The American war, 1775, of eight years, cost 136 millions. The war of the French revolution, 1793, in which France lost all her power in India, lasted nine years, and cost 464 millions. The war against Bonaparte, which began in 1803, and lasted 12 years, the three last of which was with the United States, cost 1159 millions. The total of expenditure, was *two thousand and twenty-three millions five hundred thousand pounds sterling*, or *eight thousand nine hundred and ninety-three millions three hundred and thirty-three thousand dollars*. And sixty-five years of war, to seventy-five of peace; almost one half the time spent in war. May it not be truly said of the English, that they have been bloody men? The London paper makes these reflections on the facts stated:—

"It appears from the above details, that we have made much greater sacrifices to Moloch than our ancestors, and that the degradation of the poor, and a rise in the price of the staff of life, have been the results of our national expenditure in war, the total amount of which exceeds *two thousand million pounds!!* The immense increase of expense during the last two wars, arose from the rapidly augmenting interest of the debt, and the depreciation of our paper currency; this paper currency, however, could not be superseded, as the enormous taxes and loans could not possibly have been raised in coin. Of the 140 years which have passed since the revolution, 65 have been passed in war, and 75 in peace. In the 65 years of war, 834 millions and a half of pounds sterling of debt have been incurred; of which debt there has been paid off in the 75 years of peace, about 40 millions; leaving the present national debt about 800 millions."

REASONING OF AVARICE,

Or, "Might makes Right."

A writer in the Georgia Journal, attempting to defend the usurpation of Georgia, says, "From the discovery of America to this day, every treaty made with the Indians has been brought about by force, bribery and corruption." And treaties thus made "have never been considered binding by either party." *Ergo:* Georgia has a right to obtain the Indian lands within her territory, by force, bribery and corruption, even if she should violate treaties which were never considered binding by either party. A fine commentary, truly, upon the conduct of the government of Georgia, and her honourable commissioners, Campbell, Meriwether, and others.—*Cincinnati Ch. Jour.*

IMPROVEMENT.

Mr. Joseph Wallace, of Hartford, Ky. has invented and patented a new and useful improvement, called the current mill. This mill is operated by applying a water wheel to the current of a river, or any running stream not less than three feet deep, without the expense of a dam, to run at any stage of water, at any bluff or wharfed bank. The wheel is constructed so as to rise or fall with the water.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$150 00a	Sole, oak tanned, lb	19a22
Pearl	150 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 75a8 00
Alabama	9a11	—— prime	5 75a6 00
Feathers,		Pork, mess	12 50a12 75
Live American, lb	35a36	—— prime	10 50a10 75
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a48
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 25a5 37	Havana, white, lb	12a14
Western (canal)	5 25a5 50	—— brown	9a10
Rye flour	3 75a4 00	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow,*	
—— western	1 09a1 12	American, lb	6 1-2a7
Rye	63a	*Teas,*	
Corn, north yellow	58a60	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	57a60	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	50 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, LP	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh -	5
Chenango - -	do	Brownville - -	do
Rochester - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland - -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec. -	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - -	do	Columbus - -	do
Thames - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.
Utica, August 18, 1829. 33

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, tha his old Stand, at the corner of Genesee and Mair streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFREE CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.
Utica, Dec. 16, 1828. 51

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.
SMITH COPELAND.
Utica, July 6, 1829. 27

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,
H. W. OSBURN.
Utica, April 7, 1829. 14

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street.
Utica, Aug. 4, 1829. 31

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility; Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

UTICA, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.
NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.
JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.
SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Messrs. WILLIAMS & Co. H. STORRS & Co. Dr. M. HITCHCOCK, and Mr. A. HITCHCOCK, Druggists, Genesee street: Dr. NEWEL SMITH, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34
August 25, 1829. G. MARSHALL.

DE LA MONTERAT'S

COLUMBIAN VEGETABLE SPECIFIC,

FOR the cure of *Consumptions, Asthma, Pleurisy, Spitting of Blood*, and *Pulmonary Affections of every kind*; the most valuable remedy ever discovered for the cure of Consumptions, and all diseases of the breast and lungs leading to Consumptions.

To all afflicted with these troublesome affections, an immediate use of this highly celebrated specific is only necessary, to convince the most incredulous of its possessing qualities superior to any other medical preparation yet discovered. Since the discovery of this invaluable medicine, numbers have experienced its salutary and happy effects. Its mild and gentle operations are much extolled by those who have used it. In all cases of coughs, colds, asthmas, and other consumptive affections, by the use of this article, they have been enabled to defeat an enemy whose attacks would otherwise have been followed by the most alarming consequences. This specific has relieved and cured the most violent cases in which other medicines have failed to give any relief. It operates by gentle expectorations, and may be given to infants and children with the greatest safety.

The following certificates just received from highly respectable gentlemen will show its value:—

Baltimore County, Feb. 14th, 1829.

GENTLEMEN—I feel it my duty to acknowlege the great benefit I have derived from the use of De La Monterat's Columbian Vegetable Specific. I do not like to speak of the medicine in the exalted terms in which I estimate it. I will, therefore, as briefly as possible, give a history of my own situation, with the effects produced by this valuable medicine. I have been for the last five or six years labouring under a pulmonary consumption, pronounced to be such by the attending physician; during which time I have consulted many physicians, and taken much medicine, but all to little purpose. The 12th of March, 1828, I puked blood for the first time, and continued to do so for several days in succession; and on the 14th of the same month was confined to my bed, where I lay for two months, until I was reduced to such a state of debility, that my friends began to despair of my recovery. I had made use also of all the popular remedies without benefit; and having accidentally heard of this specific, I determined to give it a trial, anticipating from the use of it no better result than had attended the use of all the remedies I had taken. But in this I was happily disappointed. At my lowest state I commenced the use of this specific. I took the first dose at night, in a little herb tea sweetened, which threw me into a gentle perspiration, and procured for me a good night's rest. I continued to take the medicine as directed, and in about five days my cough was stopped, and I have not had any return since. I am now perfectly satisfied of the superior quality of this specific over every other medicine offered for the cure of the above disease. You are at liberty to use this letter in any way you may think proper.
Your s, respectfully, JOHN R. ELLICOTT.

Lancaster County, Pa. March 5th, 1829.

MESSRS. BOYD & HIGGINS—Gentlemen—It is with no small degree of thankfulness that I now address you, for the public good, and to inform you of the work of divine Providence, through the agency of your valuable medicine, called De La Monterat's Vegetable Specific. I have been for the last six months confined to the house, and the latter part to my room, attended by two of the ablest physicians in the county, who finding my complaint a consumption, abandoned me to the will of Providence. I heard of your medicine, and purchased two bottles, which I imagined did me good. I therefore purchased two more, which, to the astonishment of my friends and doctors, have performed a perfect cure.

With due respect, I am, gentlemen, your most obedient servant, JACOB RANDSKOM.

The above Medicine is kept for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 25

ANTI-DYSPEPTIC PILLS.

JUST received, *Dr. Chapman's Anti-Dyspeptic or Sour-Stomach Pills*—Indigestion or sour-stomach is acknowledged by medical writers to be a complaint of a stubborn kind, at all times very difficult o cure. This is sufficiently illustrated in the disappointment of those who unfortunately suffer under it, as they for the most part find, after having tried many things to little or no purpose, that they are at last obliged to use for perhaps the remainder of life, such articles as can at best but palliate the disease. Under such circumstances, any medicine capable of removing the complaint, must surely be an article highly deserving the attention of all those who are afflicted with it. The proprietor of these Pills is therefore happy in offering to the afflicted an invaluable medicine, the success of which has never been equalled for the cure of dyspepsia in its most complicated forms: such as loss of appetite, nausea or sickness at the stomach, and sometimes vomiting, belching up water which is sometimes tasteless, but most commonly sour, gnawing pain in the stomach, heartburn, or what is commonly called sour stomach, costiveness, paleness of the countenance, languor, lowness of spirits, palpitation of the heart, vertigo or dizziness, disturbed sleep, &c. Whoever applies these Pills in the above disease according to the directions, will never be disappointed, as they have never once been known to fail in producing a radical and permanent cure. The use of a single box will convince the most unbelieving of their efficacy. They will most effectually remove all sourness of the stomach, not merely by neutralising the acid, but by correcting that morbid state of the secretions which give rise to it; and at the same time will restore to the debilitated organs of digestion that tone and vigour, which is absolutly necessary to the well being of the animal economy.

The above valuable Medicine is for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 26

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.
Utica, Oct. 27, 1828. 44

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retroceedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will e without the Elixir, when once acquainted with its usefulness. Apply to
NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.
☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street
August 25, 1829. 31

Who wants to see, when 100 *years old?*

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked or one hundred, and to be sold at No. 38, Genesee street. *Utica, May* 22, 1829. 21

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair, to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.
Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS'

WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains and prevents their return. It cleanses the stomach of all morbid humours,